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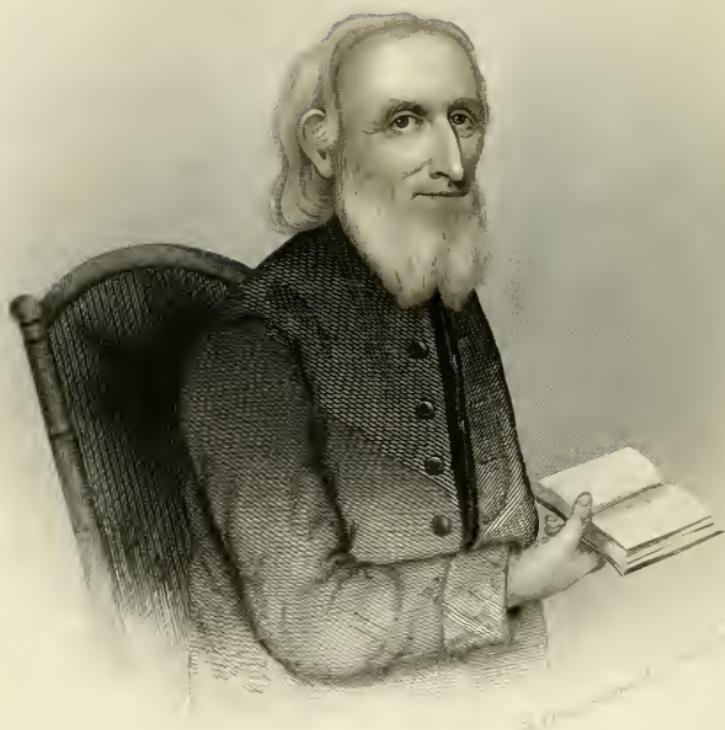




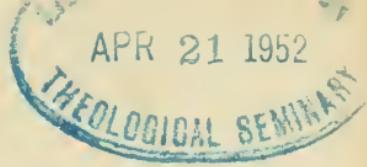








THE MASTERS



THE

HISTORY  
OF THE CHURCH OF THE  
UNITED BRETHREN IN CHRIST.

BY JOHN LAWRENCE.

IN TWO VOLUMES.

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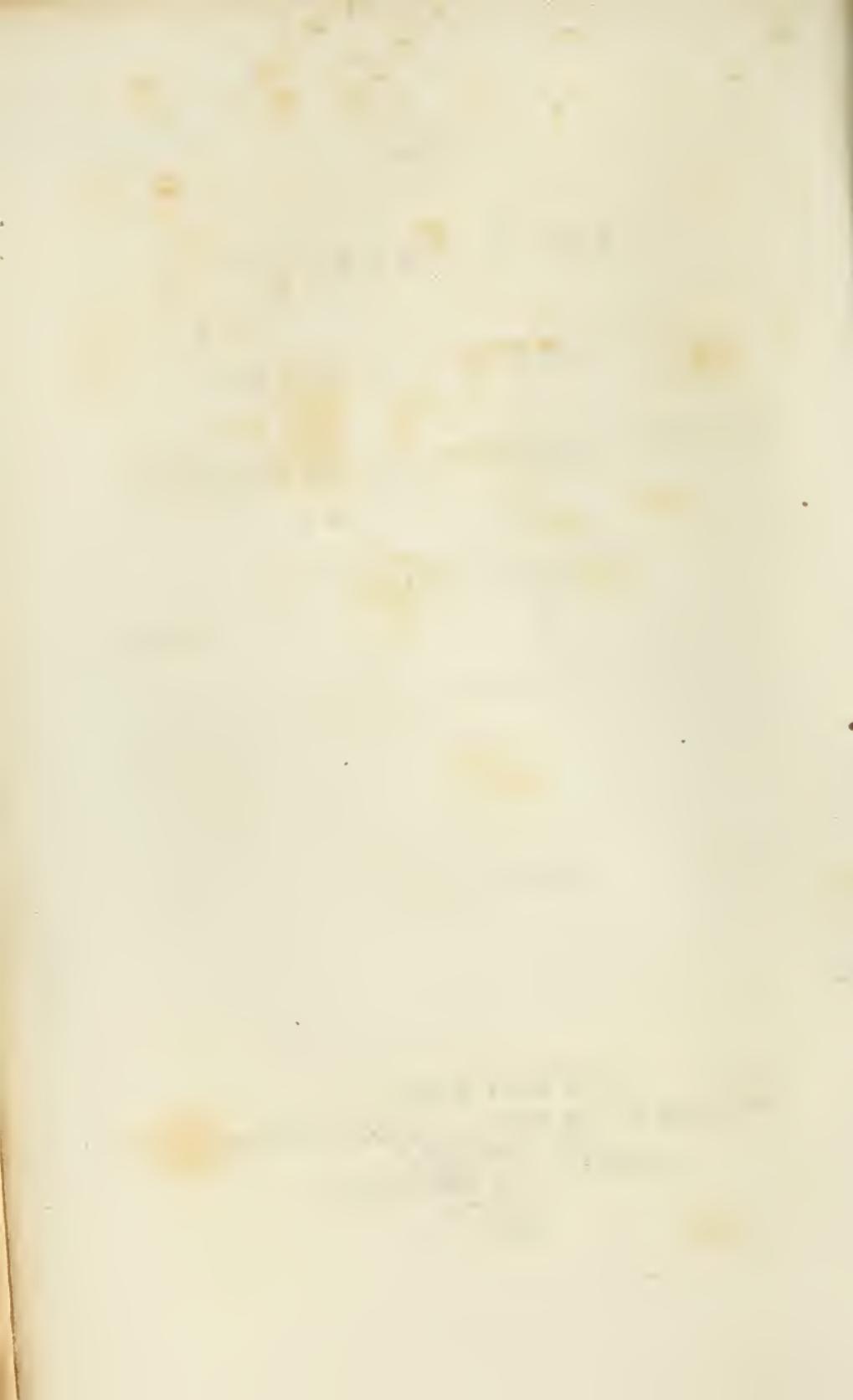
VOL. II.

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1861.



## P R E F A C E.

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IN this volume I have endeavored to trace the history of the church from the death of William Otterbein down to the present time—a period of nearly fifty years.

At the beginning of this period we shall find the church confined to the German settlements, without a printed discipline, printing establishment, newspaper, college, missionary society, or well-organized itineracy; two annual conference districts, both of which would now be regarded as mission-conferences, embracing the entire work. And we shall not find a single house of worship west of the Alleghany mountains, and but a few east of them.

Moreover, we shall see this humble German church pruned out, during a series of years, to such an extent, and by such a combination of causes, that we shall begin to despair of its very existence.

But as the first quarter of the century passes away we shall see the dawn of a brighter day. Efficient laborers, a well organized itineracy, an aggressive missionary move-

ment in the English communities, will pass in review before us.

Then we shall see how our excellent discipline was formed ; and, it will be especially interesting, it is hoped, to trace the development of those great principles which distinguish the denomination from many other religious bodies.

When, in the providence of God, the church has been properly disciplined, we shall see it enter upon the great work of evangelization. We shall follow it into the new states and territories, and trace in each its rise and progress. We shall see its printing establishment rising, its schools of learning struggling into life, its missionary society organized, and sending out scores of efficient laborers.

And, at the end of the period, instead of a handful of zealous German Christians, melting away before adverse influences, breaking up the fallow-ground and sowing that others might reap, doubtful of their own continued existence as a separate people, we shall see a thoroughly organized church of nearly a hundred thousand members, united, earnest, and zealous ; with a pious, intelligent and energetic ministry, excellent educational, publishing, and missionary organizations, and a healthy denominational spirit. And we shall discover that all this progress is but the development of that LIFE in the soul which comes from union with Christ, and which made United Brethren in Christ of Otterbein, Boehm,

Guthing, and the other German fathers, of the various sects and denominations of their day.

We shall then have before us the history of a church which originated in no schism, no doctrinal disputes or differences, no ecclesiastical discussions, but in the germination and growth of the divine WORD in individual hearts.

I have aimed to give faithful sketches of all the most useful and talented men, whether living or dead, who entered the field prior to 1840, of whom I have been able to obtain reliable information. There are good reasons why historical sketches of those who have entered the service and rendered distinguished aid to the Captain of our salvation, since 1840, should be deferred to a later period.

In the preparation of the sketches of the pioneers, I have been aided by a number of our aged ministers, who have kindly placed in my hands recollections of their co-laborers, concerning many of whom not a written or a printed line had been any where preserved. The United Brethren have eschewed biographies and auto-biographies. But a single auto-biography or biography, if we may except some meager notices in our periodicals, has yet been published. Of some of our ablest ministers we know but this, that they entered the battle-field in youth, and fought valiantly until the day was well spent; and that they died bravely at their posts. It should not be a reason for severe censure if some names have

been passed over entirely, which deserve a distinguished place in these pages.

It is not pretended that all our early ministers—that all the pioneers—honored the sacred office, or were equal to those who have been noticed. This was not the case. A rising and rapidly-growing church, which obtains its ministry, not from the college but from the people, is peculiarly liable to imposition. It is an evil incident to the Gospel plan,—the best that can be devised,—of supplying the church with a ministry. A man, professing conversion, and possessing some talents, claims that he has a call to preach. The church is likely to accept his professions, and to receive him as a minister. Usually they are not deceived. But wolves in sheep's clothing have not found it very difficult to pass themselves off as true shepherds.

Many pages of this work might have been filled with sketches of some who ran well for a season, and then fainted; of others who began in the Spirit and ended in the flesh; and of others still, who crept into the sacred office, as wolves creep into a sheepfold, to make havoc of the flock; but it would neither be pleasant nor edifying to preserve the memory of the unfortunate or the wicked men who lie along the line of our history.

That some errors will be detected in this volume; that valid objections may be urged against its style, and its treatment of some subjects; and that a part, or the whole of

it might have been better done by some other man, I do not entertain a doubt.

That God may make it a blessing to the dear people with whom it has been his happiness to be identified from youth, and with whom he hopes to toil for the extension of Christ's kingdom, in some humble capacity, to old age, is the prayer of the

AUTHOR.

Dayton, July 13th, 1861.



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## PART THIRD.



## CHAPTER I.

### FROM THE DEATH OF OTTERBEIN TO THE FIRST GENERAL CONFERENCE.

WHEN Mr. Otterbein died, the country was involved in the “second war of independence.” This war was commenced in 1812, and did not close until 1815; and the excitement it occasioned, the passions it aroused, and the draft which it made upon the resources of the country, exerted a depressing influence upon every Christian church. Upon the infant United Brethren church,—a church which had assiduously cultivated “peace on earth, and good will to men,”—the effect was disheartening in the extreme.

Another fact exerted a much more permanent and extensive influence, unfavorably, upon the rising church. At the period of Mr. O.’s death, and for several years thereafter, while the German element in the American states was constantly giving way to the English, it received but trifling reinforcements from Europe. The whole number of

immigrants who reached this country from all the states of Europe, between 1784 and 1819, has been estimated, by a good authority, at 150,000. Of this number probably not more than fifty thousand were from Germany. And the whole number of foreigners who arrived by sea, in the year ending September 1820, was 8,385; 1821, 9,127; 1822, 6,911; 1823, 6,354; 1824, 7,912. Probably less than the half of these were from Germany. The language of the law, the government, the literature, and the schools, being English, rapid encroachments upon the German tongue, even in the largest German settlements, were inevitable.

Consequently, in almost every place, there was a demand for preaching in the English language; and this demand was especially urgent in those communities where a new religious life had been awakened by the United Brethren evangelists. This especial urgency was owing to two facts: 1. The converted children of the very best United Brethren families, having received an English education, desired to hear preaching in the English language. 2. In almost every community where the German fathers planted societies, persons were awakened and converted who

could understand the German language but imperfectly, or who could not understand it at all; and such persons would naturally be very anxious, on their own account, as well as for the sake of their children and English neighbors, to secure evangelical preaching in the English language.

And, at this very time, the most effective itinerant system ever put in motion since the days of the apostles, supplied the men, at all points, to meet this demand. Evangelists trained under the eye of Wesley, or raised up and put into the work by Francis Asbury, were prepared to respond to every call, and to make the best use of every opportunity. And that nothing might be wanting to facilitate the establishment of Methodist societies in United Brethren communities, a plan of co-operation had been adopted which provided that lists of all United Brethren members and ministers, living within the bounds of Methodist circuits and districts, should be kept by the Methodist preachers and presiding elders, and handed over to their successors; also, that all United Brethren preaching places should be open to Methodist preachers.\* It is true

\* See Vol. I., page 349—355.

that Methodist houses of worship were also to be open to United Brethren (*except in those cases where the trustees should object;*) but as those houses were in English communities, they afforded no material advantages to German evangelists.

To these arrangements no valid objection could be urged, for the early Methodists, and the United Brethren, were as thoroughly one people, in heart and practice, as the spirit of God could make them; and yet it is easy to see how this fraternal intercourse and unity wrought to the disadvantage of the United Brethren as a denomination. A wealthy United Brethren farmer, for example, would invite a Methodist itinerant to take up an appointment at his house; a revival would follow; a Methodist class would be formed; and, after a few years, a Methodist house of worship would be erected on the good farmer's land, and all his children would become Methodists; and one of his sons, probably, would become a Methodist itinerant preacher. And, "in the formation of classes, United Brethren in Christ, in many instances, allowed their names to go on the English (Methodist) class-books, with no intent to withdraw from the Brethren,

but in order that they might be admitted to certain privileges; thus becoming, virtually, members of both churches.\* This created no jealousy, but rather a cause of rejoicing, for it formed a connecting link between the two churches, characteristic of that happiness, love, and friendship, the echoes of which the heart sighs to experience again. \* \* But by the steady increase of the English language, these members, their families, their names and influence, gradually melted away from the Brethren classes and church forever. \* \* It is just to caution the reader not to infer that a proselyting spirit moved the Methodist preachers to effect this change and subsequent loss to the United Brethren church. No. To their praise be it said, they loved the Brethren, for they saw and felt that, like the ox, they had bowed their neck to the Gospel yoke, laboring with unequaled patience to win the erring Germans to the fear and favor of God."†

Associated with the loss of families and societies, was the loss of efficient laborers. The United Brethren, like the Methodists, looked to the converts for their ministry.

\* This was provided for in the plan of co-operation. See Vol. I., p. 356. † H. G. Spayth.

A young man, among the United Brethren, looking to the itinerant ministry, was almost sure, during this period of our history, to enlist in the Methodist ranks. The inducements were almost too great to be resisted. To the Methodist itinerant the whole country was open, from Maine to Georgia; whereas, the Germans were confined to less than the half of Pennsylvania, and a fraction of Maryland and Virginia.

In the Methodist work, the English language, the language in which the young men of the United Brethren church received their education, was used. This was an additional inducement. Then, again, the Methodist itineracy was better, far better organized. It was thoroughly systematized, and was running like finished machinery.

In the United Brethren church the itinerant spirit did not so generally prevail among the preachers; nor was the value of the itinerant system so generally appreciated by the members of the church. While a few favored a settled pastorate, many were attached to the system which cost the people neither money nor price. Hence, the prospects of a United Brethren itinerant, which have never been very flattering when re-

garded from a pecuniary stand-point, were exceedingly gloomy during the period under consideration. Is it any wonder that many of our most promising young men went to the Methodist conference, especially as they had reason to believe that the churches would soon be united, and that the difference between them was simply a difference of language?

"A young man of good education and talents, who had buckled on the armor to go forth and do battle for the Lord as a United Brethren itinerant, was met on his way, by a friend, who accosted him thus: 'What, going to preach for the Dutch, and starve?'"\* None did starve, yet many were compelled to labor with their hands to procure the means of subsistence.

The lack of a denominational spirit also worked to the serious injury of the church, even down to so late a period as 1830. The Brethren, as already seen, were converts to Christ, gathered from the various German churches, all of which were of the "straightest sect." Against the intolerant sectarian spirit to which they had been accustomed, the reaction of those converts, when they

\* Spayth.

found themselves to be *all one in Christ*, by virtue of the new birth, was so powerful as to push many of them into an opposite extreme. Sectarianism was confounded with denominationalism. Hence, large numbers of those who, by the attraction of divine love, formed themselves into United Brethren societies, refused to have their names recorded in a church book, and were slow to submit to any discipline except the New Testament. And it was not until a long and painful experience had demonstrated the necessity of it, that they became willing, in some of the old localities, to co-operate with their brethren in a thorough denominational organization.

There is something quite beautiful in theory, in taking the Bible as a discipline, in being but loosely attached to any particular church, and in speaking, hearing, and paying and praying, wherever *convenience* or *inclination* may lead; but in practice, the effect is bad. A society composed of the choicest spirits on earth, which is actuated by no denominational spirit, will decline, and eventually perish.

Owing to these causes the United Brethren in Christ were so pruned out, during a

series of years, running from 1810 to 1821, that "outside friends anticipated the time to be near when the stock itself would die; yet it did not die, nor did it show any signs of decay." When thoroughly pruned, and its vitality tested, it pleased God to visit the vine, to water it, and cause it to put forth new and more vigorous branches. The language of Isaiah was fulfilled: "Then shalt thou say in thy heart, Who hath begotten me these, seeing I have lost my children, and am desolate, and a captive, and removing to and fro? and who hath brought up these? Behold I was left alone; these, where had they been?" On the loss of members and gospel laborers of which the United Brethren did not reap the fruit, Bishop Asbury makes this reflection: "But our German fathers have lost many of their spiritual children," and then he asks, "Why was the German reformation in the Middle States, that sprang up with Boehm and Otterbein, and their helpers, not more perfect? Was money, was labor, made a consideration with these primitive men? No. They wanted not the one, and heeded not the other." Causes over which they had not control, placed them in the rear. Had the relations

of Otterbein and Asbury been changed, and of the Methodists and the United Brethren as to language and country, who can say that the relative strength of the two churches would not have been the reverse of what it is to-day?

The fathers were not insensible to the difficulties and peculiar trials of their position; and, in an address to the conference, one of the last attended by him, Mr. Otterbein said:

"It is true, brethren, the German work is a hard work; yet faint not, and in due season you shall reap. The Lord has greatly blessed our labors, and stood by us. Brethren, be men of God; be strong in faith. Love God; love all men with a pure heart fervently; employ every power to save them, to pluck them as brands from the burning; and while you do this, remember that it is not from men that you are to expect the reward of your labor, but from the Lord Jesus Christ at his coming. \* \* \* Ours is a calling to labor. Our rest is not here. I beseech you, dear brethren, to take no account of this labor. One soul saved, one sinner turned from the error of his way, will more than compensate you for all you have done.

\* \* \* Watch over yourselves; live near to God. Insist on repentance, a change of heart, and show to the people that without holiness no man shall see the Lord. And be ye yourselves holy, that the people may see and believe that the Lord has sent you.

\* \* \* You read good books;—it is well; but the Bible is the only fountain of unerring truth, and from the Bible we must learn our mission and our duty. \* \* \* By this word we shall be judged, and by it our works shall be tried." These words were spoken with deep emotion.\*

Under these circumstances the conference in the east, commonly called the Hagerstown conference, convened at Hagerstown, Md., May the 24th, 1814. Twenty-one ministers were present. The names of the absent members are not given in the minutes, and we have no means of determining their number; but as the conference included the whole of the work in Pennsylvania, Maryland, and Virginia, it is safe to conclude that as many were absent as present. During the conference, six persons were admitted, increasing the number present to twenty-seven. Among those received, were Henry Kumler,

\* H. G. Spayth.

Jacob Wenger, and Henry James Fry, names precious in the memory of the church. Letters were read before the conference from Abraham Draksel and Jacob Berger, both of whom were, at this period, laboring in Westmoreland Co., Pa. A letter was also read from the Baltimore conference of the M. E. church, expressive of the fraternal interest still existing between the two societies, and of the desire of the conference that it might be perpetuated.

A petition was also received from the vestry of the Otterbein church in Baltimore, praying the conference to supply the church with a pastor, and pledging themselves for his support. A committee, consisting of Neiding, Snyder, Baulus and Newcomer, was appointed, to take the petition into consideration. It should be remarked that the congregation of the old church in Baltimore was thoroughly United Brethren, and entirely in sympathy with the conference; but it had been organized as an independent church, before the United Brethren in Christ were formally organized; therefore in the provision of pastors by the conference, the peculiar circumstances of the church had to be considered.

The committee reported that Joseph Hoffman be appointed to fill the charge in Baltimore, for one year, and that, if desired, he be sent back, but not for a longer period than three years. This appointment was entirely satisfactory to the Otterbein congregation, and Mr. Hoffman continued to be their pastor for three years, and discharged the duties of his office with distinguished ability and success. At the expiration of the time prescribed by discipline, another minister was appointed; and thus the church has been supplied, first by the Hagerstown, and subsequently by the Pennsylvania conference, to the present period.

Christian Newcomer, who had been elected bishop at the previous conference, for one year only, was re-elected at this conference for a term of three years. The good man makes this note of his election in his journal:—"The Brethren elected poor unworthy Christian Newcomer, as bishop or superintendent, for three years. May God have mercy on me, and grant me his assisting grace to discharge my duty faithfully."

The conference appointed the first Thursday of the following August to be observed by the church as a day of fasting and prayer.

The session appears to have been a peaceable one, and the secretary, Jacob Baulus, closes the minute of the proceedings with this prayer: "Lord Jesus! be with thy servants; mold them after thine own image; give them godly zeal and untiring faithfulness; let thy virtues shine in them, and thy light shine through them; and may many be brought to light, and we will ascribe all the praise to God. Amen."

But by far the most important measure which occupied the attention of the Hagerstown conference, remains to be noticed. The demand for an improved and a printed discipline, which had been felt for some time, now became imperious. As Otterbein, Guething, and Boehm, were gone, there was no man in the church whose *personal* influence was sufficient to enforce the general and excellent, but unprinted, rules of the society, and preserve unity and purity. There were excellent men in the church, and among them Christian Newcomer, who, prior to the death of Otterbein, had been elected a superintendent or bishop; and there were able men in the west, but there was no one who could fill the place vacated by Mr. Otterbein. And, what rendered the adoption of a written dis-

cipline, and a well systematized form of government still more necessary, was the fact that the church was extending her borders into Ohio, and even into Indiana; and as the preachers went abroad into places where the United Brethren in Christ had not been so much as named, it became necessary for them to produce, in a printed form, her doctrine and discipline.

Owing to the pressure of this necessity, two manuscript copies of a discipline were laid before the conference, for examination,—one by the superintendent, C. Newcomer, the other by Christopher Grosh, a very able and influential minister, who had been, in the former part of his life, a Moravian. But as the church in the west had become quite strong, it was deemed best to defer action on the subject until a general conference might be convened, in which the Miami conference might also be represented. And as that conference would meet in the course of a few months, the superintendent was “requested to call its attention to the plan of holding a general conference;” and it was also desired by the Hagerstown conference, that the conference in the west should determine the mode of electing delegates to represent the church.

The Miami conference met in Montgomery Co., O., August 23, 1814. There were present at the opening of the session, fifteen ministers. The question of a general conference was taken up as soon as the preliminary business was disposed of; and it was agreed that such a conference was desirable, and should be called. It was also decided that the delegates to the conference should be elected by a vote of the members of the church in the several districts. The church was then districted as follows:—

- 1st District, Baltimore.
- 2d     "     Hagerstown.
- 3d     "     Carlisle.
- 4th     "     Pennsylvania, south of the Alleghanies.
- 5th     "     Pennsylvania, north of the Alleghanies.
- 6th     "     Muskingum.
- 7th     "     New Lancaster, Ohio.
- 8th     "     Miami.
- 9th     "     Indiana and Kentucky.
- 10th    "     Virginia.

Each district was authorized to elect two delegates; and it was resolved that, to the general convention thus elected, should be committed the rules of the church, with full

powers to so alter and amend as best to promote the cause of Christ in the earth. These conclusions were reached with very great unanimity. On the day the conference opened, bishop Newcomer made this note in his journal: "O! may the Lord take the helm into his own hands, grant us grace to transact our business, patience and brotherly love to bear with each other; and that all we do may be according to His will, and tend to His glory." At its close, he wrote: "We had considerably less difficulty than I expected, and closed the session in great harmony and unanimity. Praise the Lord for it."

Thus the important question of a general convention was settled, in every particular, except as to the time and place of meeting. The Miami conference recommended Abraham Draksel's, near Mt. Pleasant, Pa., as a suitable place, it being midway between the Hagerstown and Miami conferences, and November 22d, 1814, as the time. The suggestion as to the place was accepted, but the time was changed to June 6th, 1815.

At this important session of the Miami conference, some other matters worthy of note, were acted upon. It was agreed, by

a unanimous vote, to support the itinerant plan. A collection of German Hymns, made by Henry Evinger and Thomas Winter, was laid before the conference, and examined; but action in relation thereto was postponed until after the general convention. Rev. B. Sales, a messenger from the Methodist conference, appeared, and read a letter with which he was charged in relation to brotherly union. The letter was taken into consideration, and an answer returned. Then the conference adjourned, peace and good will prevailing.

## CHAPTER II.

### THE FIRST GENERAL CONFERENCE.—THE DISCIPLINE.

ON the 6th of June, 1815, a little more than three months after the treaty of peace between the United States and Great Britain was ratified, THE FIRST GENERAL CONFERENCE of the United Brethren in Christ convened at the place which had been designated. But it was not in stately church or cathedral that they assembled. No loud-sounding bells called the people together; no reporters for a daily press were present to take note of the proceedings. We remember, however, that some of the synods of the primitive United Brethren were held in unfrequented forests, under the sheltering rocks, and branches of the trees; and that caves and catacombs have been honored by the presence of Christian councils. Our first general conference was held in an humble log house, known as JOHN BONNET's school-

house, situated about one mile east of Mt. Pleasant, Pa., on the old turnpike road leading over the Alleghanies. Chestnut Ridge is in full view, and the landscape between the school-house (which is yet standing) and the mountains is surpassingly lovely and picturesque. Mr. Bonnet was a devoted member of the church: and in the neighborhood of the school-house resided the venerable Abraham Draksel.

The following delegates were present:

*From Pennsylvania:* — Abraham Mayer, Henry Kumler, John Snyder, Abraham Draksel, and Christian Berger.

*Virginia:* — Christian Crum, Isaac Niswander, and Henry G. Spayth.

*Maryland:* — C. Newcomer and Jacob Bau-lus.

*Ohio:* — Andrew Zeller, Abraham Hiestand, Daniel Troyer, and George Benedum.

Joseph Hoffman was elected to represent Baltimore, but was unable to attend on account of illness. Fourteen only of the twenty delegates provided for in the Miami resolutions took their seats. A general conference, composed of fourteen plain ministers, all speaking the German language, assembled in a log school-house, in a quiet country place,

may not strike the imagination very forcibly, and some may hastily dismiss it as unworthy of notice. But, hold! The Lord of glory was cradled in a manger! his harbinger, the greatest of prophets, appeared in the wilderness of Judea! and many of his most important conferences with his disciples were held in retired places!

Nor must we turn away from this conference because it was graced by no distinguished Doctors of Theology, no patron princes, no celebrated literary lights; for, in the conference on the Mount of Olives, which received the commission to disciple all nations, no prince,—not one learned doctor,—not a single great literary light was found. There was the pure-minded Nathaniel, the impulsive Peter, the devoted John. And in the humble conference to which the reader has just been introduced, were found men of sound minds,—of warm Christian hearts—men thoroughly read in the Bible, and well trained in the school of experience,—humble men—such as God can use, because they will give him the glory. They had, nearly all of them, either been introduced into the ministry under the superintendence of Otterbein, or had enjoyed

a personal acquaintance with him. A number of them had labored with him for many years, and had long enjoyed the benefit of his godly counsels.

C. Newcomer and A. Zeller were elected to preside, and Jacob Baulus and H. G. Spayth were chosen secretaries. To Mr. Spayth we are indebted for the only report in existence of the spirit which animated the conference. "This being," he says,\* "the first general conference, elected by the church under somewhat peculiar circumstances, and meeting for a purpose in a measure new and untried in the history and progress of this church; and having so lately been deprived of the support and counsel of the wisest and best, who had exercised the oversight of the church, to the time of their departure; whose counsel was law, but that law was love, much embarrassment for a time was manifest. Others, wise and good, the church still had. True, these might fill the office of those who had gone home; but not their place. The seat might be occupied, but the place was vacant. This was never before, nor since, as deeply felt as at

\* History of the United Brethren in Christ, p. 149.

the opening, and for the first two days of of that general conference.

"Nor will we disguise the truth,—the sky was not exactly clear. A heavy atmosphere would ever and anon press and swell the bosom; and then came ruffling breezes and sharp words. This could not last long. The darkening clouds which hung over the conference must be cleared away; a calm atmosphere and a clear sky could not be dispensed with—a pause ensued. The conference agreed to humble themselves before God in prayer; and such a prayer-meeting your humble servant never witnessed before, nor since! Brethren, with streaming eyes, embraced and thanked God! From that hour to the end, unanimity and love smiled joyously on that assembly.

"Permit a special notice here: Nothing, perhaps, was anticipated with greater certainty by any delegate, in going to that conference, than that the meeting should take place in the sweetest and most humble subordination to each other, each esteeming his brother higher than himself, and worthy of more honor. But the spirit of the children of Zebedee and their mother, is still visible on such occasions; and never more so

than when wise and good rulers, either in church or state, are removed by death. For who should have sufficient wisdom—who should be so well qualified to take the helm, and guide the vessel safely, as the Zebedees? And should a doubt be raised, they are ready to answer, we are able.

"Our last word, when we made the digression, was, 'Smiled joyously on that assembly.' Here were dear brethren who had stood long, and stood firmly, in the cause of God and man. The spirit of ambition had vanished; its shadow was seen no more. The brethren, it was manifest, had but one eye, one ear, one soul, one great thought, and that was, to form a discipline, containing the fewest sections or divisions practicable, and in as few words as the grave subject would admit of, in order to convey the sense and meaning of church rules, as held by the United Brethren in Christ."

At the end of four days of diligent labor, the conference completed its work, and ordered the discipline agreed upon to be printed. This discipline contained no new doctrine; nor did it adopt any new feature of church polity. The great truths of the New Testament,—the truths maintained by the

Waldenses, and so clearly set forth in their confessions,\*—were re-affirmed in the simple and almost exact language of the Apostles' Creed.

"In the name of God, we declare and confess before all men," said they, "that we believe in the only true God, the Father, the Son, and the Holy Ghost; that these three are one—the Father in the Son, the Son in the Father, and the Holy Ghost equal in essence or being with both; that this triune God created the heavens and the earth, and all that in them is, visible as well as invisible; and, furthermore, sustains, governs, protects, and supports the same."

"We believe in Jesus Christ; that He is very God and man; that he became incarnate by the power of the Holy Ghost in the Virgin Mary, and was born of her; that he is the Savior and Mediator of the whole human race, if they, with full faith in him, accept the grace proffered in Jesus; that this Jesus suffered and died on the cross for us, was buried, arose again on the third day, ascended into heaven, and sitteth on the right hand of God, to intercede for

\* See Vol. 1, p. 31.

us; and that he shall come again at the last day, to judge the quick and the dead.

"We believe in the Holy Ghost; that he is equal in being with the Father and the Son, and that he comforts the faithful, and guides them into all truth.

"We believe in a holy Christian church, the communion of saints, the resurrection of the body, and life everlasting.

"We believe that the Holy Bible, Old and New Testaments, is the word of God; that it contains the only true way to our salvation; that every true Christian is bound to acknowledge and receive it with the influence of the Spirit of God, as the only rule and guide; and that, without faith in Jesus Christ, true repentance, forgiveness of sins, and following after Christ, no one can be a true Christian.

"We also believe that what is contained in the Holy Scriptures, to-wit, the fall in Adam, and redemption through Jesus Christ, shall be preached throughout the world.

"We believe that the ordinances, viz., baptism and the remembrance of the sufferings and death of our Lord Jesus Christ, are to be in use, and practiced by all Christian societies; and that it is incumbent on

all the children of God particularly to practice them; but the manner in which ought always to be left to the judgment and understanding of every individual. Also, the example of washing the feet must remain free to the judgment of every one."

The liberal views respecting the ordinances, contained in the last paragraph of the Confession, were not new to the general conference of 1815; they had been entertained by Otterbein, Boehm, and all the fathers. There is yet extant a somewhat elaborate Confession of Faith, printed in 1812, three years previous to the general conference, by Christopher Grosh, from which a few passages may be quoted as illustrative of the current views of the United Brethren at that period. Referring to those who regard baptism with water as an indispensable means of salvation, he says:

"There are four denominations which insist on baptism by immersion as positively necessary unto salvation; yet these can not tolerate a friendly association with each other!! There are three denominations which insist on a copious pouring or sprinkling; and yet these seven stand so far separated as if each were alone in the earth!! And yet, each

of these denominations has (according to its views) the Scriptures entirely on its side. Heaven be merciful!

"I see, therefore, no better or surer way before me than to keep myself, as much as possible, out of this whirlpool of human reasoning, and live in love with all the children of God, who are among the above-named (denominations); because I feel assured that God has his people amongst all those, who act in love and stand in friendship. And I will baptize such as desire it, in such manner as they, from an understanding of the Scriptures, desire it—in the water, under the water, out of the water, and with water; and I will offer the hand of fellowship to all such, be they of whatever denomination, having received whatever mode of baptism, or no baptism of water at all, *if they have only received the one thing needful*, of which Christ spoke to Martha, and are free from party (sectarian) spirit. All such I acknowledge to be my brethren and sisters."

These broad views accord entirely with the Confession adopted in 1815; and, as this is a point of vital importance, the reader will be pleased to find here a more extended

review of this subject, by one of the most careful and clear-headed members of the first general conference.\* Referring to the fathers, he says:—In speaking of this ordinance in public or in private, no one mode was magnified or disparaged. No one's baptism was declared void. No attempt was made to bind the mind to a form,—and thus to wound a tender conscience, and thus to esteem men differently, where God in his callings, gifts, and graces, had made no difference.”

“It was not water baptism, nor any mode of baptism, which had made them one in Christ; and they reasoned thus: ‘Baptism has not made us to harmonize in our religious experience, has not made us sit together in heavenly places in Christ, has not been the means of removing the partition wall which has, until recently, kept us far from each other; it was not water baptism, but the converting power of God,—the baptism of the Holy Ghost, which has caused us to love as brethren, and therefore water baptism shall not separate us.’

“With such views Otterbein and Boehm knew no such thing as a compromise,—an

\* H. G. Spayth MS. in Telescope Office.

agreeing to disagree on this question; their union rested on a surer basis,—on higher and holier principles. They made a distinction between the immutable PRINCIPLES of religion and the FORMS of religion. As able ministers of the New Testament, they contended for the supremacy of the Scriptures, for justification by faith, and regeneration through the Holy Ghost.

"Boehm would witness the baptism of an infant by Otterbein with benignity of countenance, and love beaming from his eyes; but, lest he might offend his Mennonite brethren and kinsmen in the flesh, Boehm himself baptized none but adults."

These views accord with the practice of inspired men. John the Baptist said: "I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire." St. Paul said, "For God sent me not to baptize, but to preach." From these, and similar passages, we are not to infer that water baptism is to be neglected, or that it is an ordinance of no importance, but that it is an outward form; and that, beautiful and impressive as

it is, it should not be placed on a level with that higher baptism, of which it is but the shadow. Nor must it be inferred from the liberal views entertained by the United Brethren respecting the mode of baptism, that they intended either to disparage, or to neglect, the ordinance. They say—"Baptism and the remembrance of the sufferings and death of our Lord are to be in use, and practiced in all Christian societies; and that it is incumbent on God's children particularly to practice them." And they did attend to the consecrating ordinance faithfully; but they did not make baptism by water, much less baptism by any particular *mode*, a test of Christian fellowship. They took the ground taken by all the evangelical denominations who joined in the great union prayer and conference meetings which have distinguished the recent religious awakening in America, and in Europe; and if ever the Christian world becomes united in the bonds of genuine fellowship, it must be, so it seems to us, on the high ground assumed by our German fathers.

Our Lord Jesus, the same night on which he was betrayed, took a towel and a basin of water, and washed and wiped the feet of

his disciples. The early brethren were generally of the opinion that the Savior intended, by this act, to teach his people, in all ages, that they should willingly perform for one another the most humble services which their necessities might require; that he who would be a useful and happy Christian must not be unwilling to stoop to the performance of menial toil, when the temporal or spiritual good of even the humblest disciple demands it. Some of the brethren were of the opinion that the example should be followed literally; and their views and practice were always respected: and those who gave the words a literal interpretation, on their part, passed no severe judgment upon those who differed with them as to the manner in which the example should be observed. The last item of the Confession embodies these just and charitable views.

So much for the Confession of Faith, or doctrine of the church; and, now, a few words must be added in regard to its polity.

The ITINERANT PLAN, which had been tried and approved, was adopted as the best plan for evangelizing the world; and measures were introduced to render it more effective.

It was agreed that the various spiritual interests of the church should be managed by quarterly, yearly, and quadrennial conferences.

To the quarterly conference, made up of the stewards, leaders, exhorters, and preachers, of a particular charge, were committed the interests of the church, in relation to the support of the itinerant preachers, the erection of churches and parsonages, the granting of license to candidates for the regular ministry, the hearing of complaints, and the trial of appeals which might come up from the various classes or churches constituting the charge. The presiding elders, who were, *ex-officio*, chairmen of the quarterly conferences, were authorized to appoint them on the various fields of labor composing their districts.

The annual conference, composed of all the regularly constituted preachers, local and traveling, within the boundaries of the conference, was authorized to supervise the moral and ministerial character of all its members, hear reports from the various fields, regulate the boundaries of the circuits, missions, and districts, institute new fields of labor, receive and license applicants for the

ministry, ordain suitable persons to the office of presbyter or elder, and give to the itinerants their fields of labor. The bishops were authorized to appoint the annual conferences and to preside over their deliberations.

The general or quadrennial conference, composed of delegates, elected from among the elders by a popular vote of the members of the whole church, in the various conferences, was empowered to review the action of the annual conferences, determine their boundaries, institute new conferences, elect the general superintendents, make such new rules and regulations as the progress of the cause might require, and supervise the general interests of the church. The bishops were constituted, *ex-officio*, the presiding officers of the quadrennial conferences.

The regular official members of the church, as provided for in the discipline of 1815, are, *stewards*, *leaders*, *exhorters*, *preachers*, *presiding elders*, and *superintendents* or *bishops*.

A *steward* is virtually a New Testament *deacon*, his business being to attend to the financial concerns of a church.

A *class-leader* is a kind of sub-pastor, who has charge of the religious interests of a

certain number of the members of the church, whom he is to meet in class, admonish, comfort, and exhort, as their cases may require. In the absence of the pastor the leader is required to appoint and hold prayer-meetings.

An *exhorter* is one who, believing he has a call to exhort his fellow-men, receives a license to do so.

A *preacher* is a regular minister of the Gospel—known, also, as a presbyter, elder, or bishop.

A *presiding elder* is a minister elected, for a single year at a time, to take the general oversight of a certain number of circuits, missions, or stations.

A *bishop*, in the sense in which the term is used in the discipline, is a minister elected to a general superintendency of the church for a period of four years.

It should be distinctly noticed that but one order of ministers is recognized—that of presbyter or elder, or bishop; these being, in the judgment of the church, convertible terms. In this view of the parity of the Gospel ministry United Brethren are fully sustained by the New Testament. “Paul sends to Ephesus for the elders (*presbyters*)

of the church, and to them he says, ‘Take heed unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers (*bishops*), to feed the church of God.’—(Acts xx.: 17, 28.) The word *bishop* is never used in the New Testament to signify the office of oversight over *ministers*, but only over the *flock* of Christ. ‘The elders (*presbyters*) which are among you I exhort, who am also an elder (*presbyter*); feed the flock of God which is among you, taking the oversight thereof’ (*acting as the bishops thereof.*)—(1 Pet. v.: 1, 2.) Bishops and presbyters have the same *qualifications* (Titus i.: 5, 7,) and the same *duties*.—(1 Tim. ii.: 4, 5—v.: 17.)”\*

The itinerant preacher’s salary was fixed at \$80,00 for an unmarried, and \$160,00 for a married, man; and this was to be paid,

\* “The Scriptural argument,” says Mr. Coleman in his Primitive Church, “for the equality and identity of bishops and presbyters or elders, may be comprised in the following heads:

I. The appellations and titles of a presbyter are used indiscriminately and interchangably with those of a bishop.

II. A presbyter is required to possess the same qualifications as a bishop.

III. The official duties of a presbyter are the same as those of a bishop.

IV. There was, in the apostolical churches, no ordinary and permanent grade or class of ministers superior to that of presbyters.”

in whole or in part, from a common fund raised from all the fields of labor. If A, for example, received \$200,00 on his circuit, and B \$100,00, both sums were put into the conference treasury, and in the end A and B fared alike. Hence, we find in the conference minutes, between 1816 and 1830, settlements like the following:

*Money Received from 1821 to 1822.*

Hagerstown circuit,	-	-	-	\$195	27
Huntington,	-	-	-	52	20
Juniata,	-	-	-	74	92
Virginia,	-	-	-	175	39 $\frac{1}{2}$
Westmoreland,	-	-	-	59	70
Frederickstown,	-	-	-	63	01
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Total,	-	-	-	\$620	49 $\frac{1}{2}$

*Money paid out from 1821 to 1822.*

William Brown,	-	-	-	\$124	10
John Brown,	-	-	-	124	10
Daniel Pfeifer,	-	-	-	62	05
Conrad Weist,	-	-	-	62	05
Christian Traub,	-	-	-	62	05
John Brown (of Pa.),	-	-	-	62	05
James Dunnaho,	-	-	-	62	05
Henry Burtner,	-	-	-	62	05
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Total,	-	-	-	\$620	50

Christian Newcomer and Andrew Zeller were elected bishops. This responsibility had been placed upon Mr. Newcomer by the conference in the East, first in 1813, and again in 1814. He had also presided at each session of the Miami conference, from its organization in 1810.

After a session of only four days, the first general conference adjourned.

The discipline prepared was printed at Hagerstown, in the German language only. It contains fifty-five pages.

## CHAPTER III.

IMPOSITION OF HANDS—RISE OF THE CHURCH  
IN INDIANA—SECOND GENERAL CONFERENCE  
—CAMP-MEETINGS—NEW SECTIONS ADDED  
TO THE DISCIPLINE.

THE measures adopted by the first general conference exerted a happy influence upon the church. The discipline agreed upon, and published, was very generally received and approved; and, in all essential features, it has passed the ordeal of eleven general conferences, and stood the test of nearly fifty years.

The delegates went to their homes, not with less good-will toward all men, but with more of the denominational spirit; and the conviction began to prevail, that the United Brethren in Christ were called, not only to break up the hard ground and sow the precious seed, but also to harvest the ripe grain. Unity and confidence, such as had existed under the superintendence of Otterbein, were now in a fair way to supersede the tempo-

rary division and distrust; and, subsequent to the year 1815, the idea of absorption by any other religious body became less and less current. The struggle with adverse influences was not over; but the darkest hour had passed, and to the inquiry, "Watchmen, what of the night?" the more hopeful, discerning the faint twilight in the eastern sky, could reply, "The morning cometh."

On the 27th of June, a few days after the general conference adjourned, the Miami conference convened in Fairfield Co., O. Bishop Newcomer, assisted by A. Hiestand, presided. Twenty-one preachers were in attendance at the opening of the conference; and the session was short and peaceable. Entire satisfaction was expressed with the action of the general conference.

The subject of the greatest interest which came up, related to ORDINATION BY LAYING ON OF HANDS. This subject had been agitated in this conference at its third annual session, in 1813, as the following extracts from its minutes show:

"26th. The mode of ordination was next taken up, as also the manner of receiving a preacher. It is lamented that too little

order has been attended to in receiving preachers, as well as ordaining. The conference, therefore, has taken it into consideration whether it is proper that a preacher should be ordained without the laying on of the hands of an elder.

"27th. After reading, singing, and prayer, took up the subject of ordination. Agreed, that a petition be sent to father Otterbein, requesting him to ordain one or more preachers, by laying on of hands, who may perform the like office for others."\*

A letter, or petition, was accordingly prepared, read before the conference, on the 28th, approved, and sent to Mr. Otterbein, who, in compliance therewith, ordained, by laying on of hands, C. Newcomer, J. Hoffman, and F. Schaffer.†

The general conference of 1815 adopted the views of the Miami conference, and made it a rule that all candidates for the ministry in the United Brethren church, should be inducted into the sacred office by laying on of hands.

In compliance with this rule, the Miami conference, at the session of which we are speaking, by a unanimous vote, presented

\* Miami Conference Journal, pp. 21, 22.

† See a full account of this ordination in Vol. I. pp. 392, 393, 394.

Christian Crum, A. Hiestand, Geo. Benedum, Andrew Zeller, Daniel Troyer, H. Miller, W. P. Smith, and J. G. Pfrimmer, for ordination, by laying on of hands. On the last day of the conference these ministers, that nothing might be wanting in the form of induction into the sacred office, and in obedience to the will of the church, as expressed by its highest court, presented themselves for ordination, according to the solemn and impressive formula which had been agreed upon. First, bishop Newcomer, on whose head had been laid the hands of Otterbein, ordained Christian Crum; after which, assisted by Mr. Crum, he ordained the others.

Amongst those who were thus formally ordained, were several venerable ministers, and one bishop; and it is a fact that Mr. Newcomer, himself, filled the office of superintendent, prior to his ordination by the laying on of hands.

But it would be a blunder to infer that these brethren had not been ordained; and, that they had not exercised, in a lawful manner, all the functions of the ministry. No question as to the *validity* of their ordination had obtained in the minds of the church.\*

\* Mr. Harbaugh, in a sketch of Mr. Otterbein's life, assumes that the United Brethren ministry, up to 1813, was an "abnor-

During a long series of years, candidates for the ministry, in the United Brethren church, after a suitable probation, had been invested with the office and responsibilities of elders; not by the laying on of hands, but by the vote of the conference. This fact is attested by the minutes of the conference in the east, and also by the minutes of the Miami conference. The whole question related to the manner in which ordination should be performed; and a uniform, decent, solemn, and, as some believed, a scriptural mode, was adopted, to which all, including the aged elders, willingly submitted.

Christian churches are not agreed as to the necessity and propriety of this ceremony. Among the Methodists, in England, ordination is performed by prayer, without the imposition of hands.\* "The reformed, generally, hold the call of the people the only thing essential to the validity of the ministry, and teach that ordination is only a ceremony, which renders the call more august and authentic."

mal ministry;" as if the *ceremony* of laying on of hands, were essential to ordination. It is evident, from the stress which Mr. H. places upon this ceremony, that additional information on the subject, would be no disadvantage to him.

\* Encyclopedia of Religious Knowledge, p. 892.

United Brethren have generally believed that ordination, whether with or without the laying on of hands, is a work committed to elders by divine appointment;\* and the wisdom which induced them to require that all candidates for elders' orders should prove themselves worthy, by a long probation, and a careful examination, and that to the solemn vote of the elders should be added the appropriate and impressive ceremony of laying on the hands, will hardly be questioned.

As early as 1814, John G. Pfrimmer, one of the most distinguished of the German fathers, moved into the territory of Indiana, and lifted up the standard of Immanuel. He located his family near Corydon, in Harrison county, while the country was yet almost an unbroken wilderness; and to him belongs the honor of planting the FIRST UNITED BRETHREN SOCIETIES IN INDIANA.

\* "If the power to ordain is lodged in the people, how happens it that in all the epistles, not a single word is to be found giving them any directions about constituting ministers. On the other hand, in the epistles to Timothy and Titus, who were persons in office, we find particular instructions given them to lay hands suddenly on no man, to examine his qualifications before they ordain him, and to take care that they commit the office only to faithful men, who shall be able to teach others also. There is scarcely a single ecclesiastical writer that does not expressly mention ordination as the work of elders."—*Ency. Rel. Knowl.*

At the Miami conference of 1816, a district, called the "Kentucky and Indiana district," was constituted, of which J. G. Pfrimmer was appointed presiding elder. From this conference, which met in Montgomery county, Ohio, bishop Newcomer made his first tour into Indiana, in company with Mr. Pfrimmer. The country was almost entirely without roads, and, from New Lexington, they were obliged to hire a pilot to conduct them through the forest. Reaching Clark county, Mr. Newcomer writes: "Bless the Lord, this morning I am well, and am determined, by his grace, to do and suffer the will of my heavenly Master. I am now in Clark county, more than a hundred miles west of the State of Ohio. We came, today, to an elevated spot of ground whence we had a view all around to a considerable distance; here I humbled myself on my knees, in gratitude to God, who, in mercy, has preserved me in the wilderness to the present time."

We have, in this note, a glimpse of Indiana a little more than forty years ago. Perhaps those venerable fathers, when threading the wilderness, on Indian trails, or blazing their way through the pathless woods,

guided by a compass, could hardly have believed that, in so short a period as forty years, a great State would spring up, and that the United Brethren church, which had then a few feeble societies, would number five strong conferences, and thousands of members.

From 1816 to 1819 but little, comparatively, was done in Indiana, for the want of an efficient itinerant ministry. In 1819, however, the cause began to move forward rapidly under the efficient labors of Jacob Antrim, who was placed that year on White Water circuit, where he gathered hundreds into the church. In 1820 the work was carried on with almost, if not quite, equal success, under the labors of James Ross and A. Shingledecker, who followed Mr. Antrim on White Water circuit. The same year the cause received a still greater impetus, under the labors of John McNamar, who opened an entirely new circuit between Lawrenceburg and Corydon. Pfrimmer, Doup, and J. Evinger, were also engaged on a work along the river, designated as the "Indiana Knobs circuit." In 1821, Mr. Antrim was again sent to Indiana, also William Stubbs, whose labors were greatly blessed. These were fol-

lowed by the Bonebrakes, George and Henry, both strong men, and by J. Mahan, F. Whitcom, A. Farmer, and other efficient laborers. From 1819 to the present time, the United Brethren church in Indiana has had a healthy and rapid growth.

Let us now return to the East. At the annual conference held in Franklin county, Pa., in May, 1815, the subject of camp-meetings came up, was discussed, and a resolution was adopted that such a meeting should be held in the August following, at Rocky Springs, Franklin county, Pa. Accordingly, on the 17th of August, 1815, two months after the general conference, the first camp-meeting ever held by the United Brethren in Christ, was commenced. It continued four days, and was a remarkably good meeting. Bishop Newcomer, who attended, says of it: "The Lord truly was in the camp. Sunday, the 20th, we had a particularly blessed time. A vast concourse of people attended, and many were the slain of the Lord. Many were happily converted, and enabled to return home rejoicing in God their Savior. Glory, honor, and praise, be unto the Lamb forever!" The following year two or three camp-meetings were held by the United

Brethren; and, for a long series of years, these meetings have been a favorite means of grace; and although, as the country grows older, as the facilities for public worship are increased, and as evangelical churches are furnished with better means of reaching the masses of the people, they are going into disuse, yet they are still highly prized in some portions of the church, and especially in Pennsylvania.

Camp-meetings originated among the Presbyterians, in Kentucky, in 1799. While two pious brothers named McGee, John and Charles, were on a tour through that State, they arrived at a settlement where a Presbyterian minister, named McGready, was holding a sacramental meeting. The three ministers (one of the McGees was a Methodist, the other a Presbyterian) labored together at the sacramental meeting, "which was attended with such an outpouring of the Spirit upon the people, that, instead of separating as usual, they continued the meeting. Others from the surrounding country, hearing of the extraordinary indications of the Divine presence, came in; and the meeting was continued several days; the people meantime supplying themselves with pro-

visions, and lodging in covered wagons, huts, and booths. The McGees soon appointed a camp-meeting in an adjoining district, and subsequently another still, both of which were signally owned of God in the salvation of souls.

These grand mass-meetings exerted no inconsiderable influence on the early religious history of this rapidly-growing country. Their excellence, as an evangelizing agency, especially in new countries, or in an old country, where, for the want of houses of worship under the control of evangelical Christians, the masses of the people can not be reached, is apparent. Tens of thousands on earth, and probably millions in heaven, will forever bless the Lord for camp-meetings, and associate the circle of tents, the cool and leafy grove, the rude altar, and preacher's stand, with their espousal to Christ.

The SECOND GENERAL CONFERENCE met in Mt. Pleasant, Westmoreland county, Pa., June the 2d, 1817. The members present were: C. Newcomer and Andrew Zeller, *bishops*; A. Meyer, Joseph Hoffman, John Snyder, H. Kumler, sen., Jacob Dehoff, L. Cramer, D. Mechlin, H. G. Spayth, L. Roth, and H. Ow. Bishop Newcomer, assisted by

bishop Zeller, presided, and H. G. Spayth was the secretary.

No changes were made by this conference in the eight sections of discipline adopted in 1815, but five new sections, four of which are found in the present discipline, were added. The first section added relates to the importance of union in the church, and the means of preserving it. The rules laid down, if observed, would always secure the most perfect unity. If Christians felt the necessity of union; if they prayed earnestly for it; if they would never part without prayer; if they honored each other's gifts, and always entertained a sacred regard for each other's reputation, in honor preferring one another, they would indeed be one as the Father and the Son are one.

The second section added relates to pastoral work, and reads as follows:

*Ques.* How can we further assist those under our care?

*Ans.* By instructing them at their own houses, which is necessary to promote confidence and communion with God among us, to wean us from the love of the world, and to inure us to a life of heavenly-mindedness; also, to encourage us to strive after

and practice brotherly love, that no evil thinking or judging of one another be found among us; and lastly, that we may learn to do as we would wish to be done by.

2. Every preacher should make it his duty to instruct the people on every occasion, both public and private; and exhort them to be diligent in all good works and doctrine. Until this be done, and that in sincerity, we shall, upon the whole, be of but little use, and our good shall be evil spoken of; therefore, wherever we may be, we should guard against useless and idle conversation.

Undoubtedly this private application of visiting from house to house, and exhorting the people, is found or implied in these solemn words of the Apostle:

"I charge thee, therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all long suffering and doctrine."

2 Tim. iv.: 1, 2.

The third new section is supplementary to the preceding, and relates to the instruction of children:

"What shall be done to benefit the rising generation ?

"Let him who is in any way zealous for God, and the souls of men, begin the work immediately. Wherever children are found, meet them, as often as possible; speak freely with them, and instruct them diligently; exhort them to be good, and pray with them earnestly, yet simply and plainly, that they may learn to know their Creator and Redeemer in the days of their youth."

The fourth, fifth, and sixth added sections contain forms for the ordination of elders and superintendents, and for the solemnization of marriage. The ordination of bishops was an innovation at variance with a well-established principle of the church. Hence, in 1825 the practice was condemned, and the form swept from the discipline. This was wise and timely.

One new conference was formed, and called the Muskingum. It embraced a small portion of western Pennsylvania, including Westmoreland and Washington counties, and that part of Ohio which lies east and north of the Muskingum river. The territory is a good one; but, at that period, it embraced only a few feeble churches,—no circuits, no

itinerants, and less than a dozen local preachers.

Christian Newcomer and Andrew Zeller were re-elected superintendents.

It was voted that one hundred copies of the discipline should be printed in the English language.

## CHAPTER IV.

SOME OF THE PIONEERS—BENEDUM, ZELLER,  
SPAYTH, KUMLER, TROYER, EVINGER, SMALTZ,  
CRAMER.

To those Christian ministers who, in the beginning of the century, left their comfortable homes in the East, and, on the first tide of emigration, moved westward, that they might establish churches, and feed the sheep of Christ in the wilderness, we all owe a large debt of gratitude. Among the earliest and most efficient of these pioneers in the United Brethren church, were George Benedum and Andrew Zeller. Scarcely had Ohio become a State, when these devoted servants of God bade farewell to their brethren in Pennsylvania, and, taking with them their wives and children, removed to what was then regarded as the “far west.” Mr. Benedum settled in Fairfield, and Mr. Zeller in Montgomery county, Ohio; and, probably, to no two men is the church in the

West, and especially in the Miami and Scioto conferences, so much indebted for its early and rapid growth, and present strength and prosperity.

GEORGE BENEDUM, who was among the earlier fruits of the revival of religion in Pennsylvania, was admitted into the conference in 1794, in the 29th year of his age. He was present at the old conference, in 1804, after which time his name disappears from the journal. The precise date of his removal to the west has not been obtained, but it must have been as early as 1806; and it is certain that he was one of the first United Brethren evangelists in Ohio. Immediately after his settlement in the Scioto Valley, he lifted up the standard of the cross, around which many of the early settlers were persuaded to rally. Amongst those who were won to Christ, during the earlier years of his labors in the west, we find the names of several who afterward became useful ministers. Of these it will be sufficient to name D. Mechlin, Lewis Cramer, John Smaltz, and bishop Samuel Hiestand. He assisted in the organization of the Miami conference, in 1810, and was

a member of the first, third, fifth, and sixth general conferences.

"Mr. Benedum\*" possessed first rate natural endowments. His apprehension was quick, judgment accurate, imagination fertile; and, though no one had a nicer discrimination of the excellencies or defects of a performance, yet his diffidence, and the tenderness of his heart, generally repressed the utterance of a criticism. He knew no luxury so great as the reading of the Bible. As often as I have been at his house, I never saw him read any other book. He was a man of one book. When at meetings, although other books might lie before him on the table, he would take out his Bible and pore over its sacred pages. He received the Bible as a direct revelation. Other books might contain truth, but it comes second hand. In other books the water may be roiled; in the Bible it is always clear; or, to change the figure, we find, in the sacred volume, the clean grain, without chaff or chaff.

"As a teacher of the young, Mr. Bene-

\* This sketch is from the pen of BISHOP RUSSEL, who was long Mr. Benedum's intimate friend.

dum was mild and genial as the rays of a spring sun, yet he did not lack firmness. As a helper to young preachers, none surpassed him. He heard their prayers and discourses with tenderness; his countenance beamed with pleasure when he discovered indications of talent and of improvement; he was slow to reprove, ready to encourage, and kept before their minds the importance of personal religion, and dependence on God.

"As a minister, Mr. Benedum was a scribe well instructed in the kingdom of God; and, like a householder, he brought forth out of his treasure things new and old. He had, as may be inferred from what has been said, a vast fund of Scriptural and experimental knowledge. Few furnished, in their sermons, so great a variety of important truths. The principles he taught were those he himself had learned from the word of God.

"I imagine I see him now standing before his audience, having his Bible on the palm of his hand, and with the other bearing on it, and that I hear his clear, shrill voice, as he cries,—

"'Brethren, I exult in the word of God!' He did not always harp upon two or three

topics, or, like some mis-educated men, go around through the field of Gospel truth like a horse in a tread-mill. He employed, in his preaching, both the expository and topical methods. His manner, in the pulpit and out of it, was grave and becoming. He was master of the German language, and was never at a loss for the proper word.

"I could not remain in his company without realizing something of the innocence and purity of the paradisiacal state. I have heard many pray, but never one like father Benedum.

"I was present when he formed the first regular class on Pleasant Run, in 1818. His invitation for members so captivated the people, that they pressed around him in crowds, giving him their hands, weeping and shouting. At a camp-meeting on Pleasant Run, I heard him preach a sermon before the sacrament, on Isaiah liii.: 12; and such was the profundity of thought, and such the power of the Holy Ghost in the sermon, that it seemed to me that heaven and earth were coming together!"

Bishop Edwards remarked to the writer that, although he could not understand a

sentence of the German language, yet he always became happy under his preaching. He traveled and preached much, receiving but a trifling pecuniary consideration; and when death came, on the 27th of March, 1837, he met it with a smile. His exit was happy. The light of his life shone undimmed to the last. He died in his 72d year, after having preached forty-three years. His body sleeps at Baltimore, Fairfield county, Ohio.

ANDREW ZELLER entered into the service of God about the year 1790. As early as 1806 he settled in the Miami Valley, near Germantown, Montgomery county, where he immediately began to build up the kingdom of Christ. He assisted in organizing the first conference in Ohio; served several years as presiding elder; was a delegate to the first general conference, in 1815, where he was elected bishop, which office he filled, with entire acceptability, for a period of six years. His good sense, deep piety, and liberality, contributed greatly to the prosperity of the cause of Christ, especially in the Miami Valley, where his influence will be perpetuated to the end of time.

Bishop Zeller, as he appeared at four-

score, is described as a little above the medium height, and remarkably straight; hair white, and, on the top of his head, thin; eyes grey and full, and skin very fair. To the last year of his life he walked perfectly erect, and with a quick and measured step.

As a preacher, he was mild, plain, and evangelical; and this much may be said of many other men; but of Mr. Zeller it must be added, that his *life* was a sermon. There was something in the expression of his countenance which sometimes sent conviction to the sinner's heart. As an illustration of the hallowed personal influence that attended him, and expressed itself often when he was silent, Mr. Spayth relates an anecdote, which came under his own observation:

"While on his official tour in 1815, he had to have a small piece of work done, in the town of M—. The mechanic was a worthy man, but would attend no church, nor hear preaching. While doing the work, he cast a heedless look at brother Zeller, who stood not far away, with his hands folded before him. The man looked the second and the third time, but with feelings which had begun to steal on him for which

he could not account. Another look, and an arrow shot through his breast. From that moment he had no rest (the stranger stood ever before him, with folded hands, and, as he thought, praying to God for his poor soul), till God spoke peace to him. That man has, ever since, been a consistent Christian. How many splendid sermons are preached which are followed by no conversions."

"What a contrast," adds Mr. Spayth, "between what men call great preachers, and those God approves. One hears the echo of applause; the other is followed by a train of happy souls bound to meet him in heaven. We now see through a glass, darkly; fleeting visions pass before and around us, which will prove happy realities when the vail shall be lifted, and we shall see the saints who are the joy and diadem of the true minister, reflecting the light of Jesus Christ."

This venerable bishop and pioneer evangelist died on the 25th of May, 1839, in the 84th year of his age. The Miami conference, which had held a number of its earlier annual meetings at his house, was in session at Germantown, at the time of his

decease. To his brethren who visited him he expressed a great longing for the heavenly state. When the hand of death was upon him, he was asked if he thought his last hour had come. He replied, with evident pleasure—"I hope so;" and then he folded his arms, and, without a struggle, calmly fell asleep in Jesus. How sweet to die, after half a century of unremitting devotion to the Lord's cause.

In the year 1812, at the conference which met at the Antietam, the name of HENRY G. SPAUTH first appears upon the minutes; and he was that year received into the itineracy, and directed to spend the latter part of the year in Virginia. In 1813 he was appointed to a circuit in Maryland. In 1814 he received "license to baptize, to solemnize marriage, and to assist in administering the Lord's Supper;" and was placed on the Rockingham circuit, now within the bounds of the Virginia conference.

About the year 1815, he removed to Mt. Pleasant, Pa., where, for the want of an adequate salary, he supported his family, in part, by teaching school. He stood high, at that early period, in the esteem of his brethren, and was sent to the first general con-

ference, in which body he exerted an important influence. At the moment when a rupture in that body seemed inevitable, and the powers of darkness were ready to shout a victory, Mr. S. arose and delivered an address, which, with the prayer-meeting that followed, resulted in a complete restoration of good feeling, and a most happy termination of the difficulties.\*

He was also a member of the second, fourth, sixth, eighth, ninth, and tenth general conferences. Being a man of discriminating intellect and strong will, and possessing superior tact as a speaker and writer, he exerted, in all those conferences, a very considerable influence. Perhaps few men did more to shape the polity of the church from 1815 to 1845—a period of thirty years.

He was a member of the Muskingum conference in its infancy, and, as early as 1821, served in it as a presiding elder. As there were few itinerant laborers in the conference, the work of the ministry devolving mainly upon those who are now regarded as local preachers, his duties as a presiding

\* This fact was given to the writer by an aged layman of Pennsylvania.

elder re aired frequent and long journeys, and much severe labor.

Removing to Tiffin, Ohio, about the time the Sandusky conference was organized, he became identified with that body, and has ever since remained a respected and active member. The general conference of 1845 appointed him chairman of a committee, George Hiskey and William Hanby being the other members, to revise the hymn-book of the church. The book prepared gives evidence of excellent taste in the compilers; and, had they not been required to prepare a small book, it is not probable that the work would very soon have been superceded.

At the general conference of 1841, it was resolved "that our aged fathers, J. Hoffman, John Hildt, D. Troyer, A. Hiestand, J. Baulus, H. G. Spayth, J. Neiding, C. Hershey of Pa., J. Yordy, G. Guething, W. Ambrose, J. Hershey of Md., B. Lawman, C. Smith, J. Dehoff, H. Kumler, J. Sneider, V. Daub, and H. Ow, be requested to furnish, to a committee, all the facts in their possession in relation to the rise, etc., of the United Brethren in Christ in America." It was further agreed that C. Smith, J. Erb,

and J. Russel, be a committee to receive the materials furnished, and prepare a history of the church for publication. The history did not appear. Nothing, in fact, was done toward it; and, at the general conference of 1845, the subject came up again, when Mr. Spayth was appointed to prepare the desired work for publication. The task, which was by no means an easy one, was not completed until 1851.

In this work Mr. Spayth's best qualities of head and heart are displayed. He exhibits a discriminating knowledge of the causes which led to the rise of the church, and of the venerable men who, as the agents of the Lord, laid its foundation, and, for a long series of years, built thereon the gold, the silver, and the precious stones.

As a preacher, Mr. S. is always instructive to the cultivated hearer; but he generally fails to interest the masses. In a few instances, however, he has been known to move large congregations as the storm-swept forest is moved. In one of these happy moods he preached at Kimberlin's in 1843: —Text:—"What is man, that thou art mindful of him, and the Son of Man, that thou visitest him." Those who heard him

then will always remember the occasion as one of the happiest of their lives. Many years since, he preached under the influence of this divine afflatus near Fremont, Ohio. Text, "My doctrine shall drop as the rain; my speech shall distil as the dew,—as the small rain upon the tender herb,—as the showers upon the grass."—Deut. xxxii.: 2. Years afterward, when the writer traveled in that section of the country, he heard this sermon referred to as one of remarkable beauty and power.

After a service in the ministry of half a century, Mr. Spayth preserves the full force of his intellect, walks erect, takes an active part in the business of the conference to which he belongs, and maintains a lively interest in the church, and in the cause of the Redeemer in the world.

We will now introduce to the reader a name which is as ointment poured forth, wherever the United Brethren in Christ are known. We refer to HENRY KUMLER, sen.\* Mr. Kumler's ancestors were from Switzerland. He was born in Pennsylvania, January 3d, 1775. His convictions for sin date

\* This sketch is mainly an abridgment from an autobiography published in Unity Magazine, Vol. I.

back to his seventh year. After passing through the usual catechetical course, he was received into the German Reformed church, in Greencastle, Pa. A large portion of his experience must be given in his own words. "I became more careless," he writes, "until the year 1811, when I was in my barn one day, and the Spirit of God entered my heart. With great astonishment I looked upon my youthful days, knowing that God had often called me, and that I had just as often promised to live for him. With tears I cried out 'O my God, how good thou art!' The compassion of God filled me with amazement. Light sprung up in my mind. I was as well convinced that this was the last call, as I could have been by an audible voice. \* \* My distress was great. I abandoned my work, and sought a secret place to pray. I was determined never to cease the struggle until I had obtained mercy. I passed eleven days in this condition; and as I was alone in my barn, at prayer, in the evening, my heart was so filled with the love of God that I could no longer restrain myself. I ran to the house, and spoke to my wife of the great necessity

of our souls' salvation. That evening we had family worship for the first time."

Soon after Mr. Kumler's conversion, he was the means of the salvation of others; and, the news being spread abroad, some United Brethren and Evangelical ministers visited him, and preached at his house; not, however, on the hours of public worship in the German Reformed church, to which he belonged. This fact, together with the prayer and speaking meetings in which he participated, excited the displeasure of his pastor, and "one Sunday," says Mr. K., "he preached a sermon for me. He called those people who pray in public Pharisees, and said they open their windows so that the people may hear them pray. His gun was well charged, and he hurt my feelings very much. His drunken, card-playing, gambling, and dancing hearers, were very much pleased with the discourse, and laughed, looking at me; and, as the congregation retired, one of this class hunched me, and asked if I knew for whom the sermon was preached. I made no reply, but went home and wrote the minister a letter, in which I informed him that I could get no sense out of his sermon; that

he knew the Scriptures better than I, since I was only an ignorant farmer; and that he had, doubtless, read where Christ commands us to let our light shine, and not hide it under a bushel; also, the passage in David, ‘Come and hear, all ye that fear the Lord, and I will declare what he hath done for my soul.’ \* \* Finally, I gave him a receipt how to keep his members, which was to this effect,—that he should take away every prop, and give them no rest until, like Mary, they were found at Jesus’ feet. When he read the letter, he first made an insulting remark, but, upon further reflection, sent for me to visit him immediately. I went; and, as I entered the room, he said—

“Never in your life undertake to write to a preacher again.”

“Why not?”

“Because when you only say a thing, and find that you are cornered, then you can say, I did not mean so, and you can construe it into another shape.”

“What I have written I have written.”

This conversation took place while I was yet standing. He then said, drawing the letter out of his pocket,—

"Well, come and sit down. What do you understand by letting your light shine?"

"To let my light shine, is to show by my life, before God and man, that I am determined to lead another life."

"Oh, that is well enough."

"But I believe that a man like me, who has such a large family, should speak to, and exhort his family, and pray with them."

"That is well enough."

"There was a man living with me in my house, and we lived in peace together, but not as Christians. He is now moved, and lives ten or twelve miles from here, and I had no rest until I went to him. I staid over night; sang and prayed with him in the evening before we went to bed, and also in the morning. The man broke out in moaning and tears, crying, 'God have mercy on me, a sinner!'

"That was all well enough," said my minister, as he rolled up the letter and put it in his pocket.

"Yes," said I, "God be praised, I went on my way rejoicing; and whosoever will may call it hypocrisy and pharisaism."

"The sermon I preached last Sunday," said he, "I should not have preached, had

not less than three come to me and said, ‘You will lose Kumler.’ ”

Thus ended the interview, and Mr. K.’s connection with the G. R. church. The young farmer, sitting before the learned divine, explaining to him what is meant by letting the light shine, affords a fine subject for the pencil of the artist.

Soon Mr. K. felt it his duty to exhort at the prayer-meetings; and, in 1813, he was received into the conference at Hagerstown, Md. The next year the conference was held at his house. In 1815 he was a delegate to the first general conference of the church. In 1816 he became an itinerant, and traveled in Virginia, having J. Dehoff for a colleague. His circuit required 370 miles travel every four weeks. In 1817 he was made presiding elder. This was to him a year of excessive labor, and great bodily and mental affliction, all of which God so sanctified to his good, that he was enabled by grace to take a higher stand, spiritually, than ever before. During these years of itinerant labor in the East he won many souls to Christ. In 1819 he emigrated to Ohio, and settled in the Miami country. In 1825 he was elected bishop, and was re-elected in

1829, 1833, 1837, 1841. During the first eight years of his superintendency he crossed the Alleghanies (not by rail-road) eighteen times. Mr. Spayth, who was present at his first election to the superintendency, relates that "the thought had never entered his mind, and no suggestion of the kind had been made to him by any member of the general conference. When the counting of the ballots was commenced, and his name was announced, he covered his face with his hands, and wept; and when the result was pronounced, he was still weeping and trembling with emotion. A pause in the business of conference ensued; heads were bowed, faces were covered; and for perhaps ten minutes no one presumed to speak."

In person, bishop Kumler was neat and comely. His countenance was open and pleasant, denoting great cheerfulness and much thought. His mind was well balanced. Mild and even in his temper, he yet possessed sufficient firmness to render him prompt and thorough-going in all that he undertook. His heart seemed to be a fountain of cheerfulness, and his conversation was richly spiced with little pleasantries. His liberality is not easily excelled. He preached with ease to himself,

but with much feeling, interspersing his sermons with incidents that would touch the heart of the hearer, almost before he was aware of it. "With him," says Mr. Spayth, "preaching was an agony for souls." His manner was winning, and affectionate; and although he preached in German, those who did not understand his words would frequently be melted to tears under his discourses.

On Sabbath evening, January 8th, 1854, after a brief illness, he went to his reward, aged 79, having served the Lord as a minister, forty-one years. Such was another of the men, raised up by the Lord, to supply the vacancy created by the removal of Guething, Boehm, and Otterbein.

DANIEL TROYER, who deserves a high place among the pioneers, was born in Maryland, in 1769. When yet quite a young man, he heard a sermon preached by Mr. Newcomer, which awakened a sufficient religious interest in his mind to induce him to attend a sacramental meeting at the Antietam. Mr. Otterbein was at the meeting, and preached an impressive sermon; and after the sacrament was administered, he invited all who desired the prayers of God's people, to come forward

and give him their hands. Many arose and went forward, weeping, and among the number was young Troyer. He left the meeting a deeply convicted sinner; and, reaching home, went to the barn to pray. But, as he kneeled down, and began to pray, he imagined that he heard the roof of the barn giving way, and that it was just ready to fall in and crush him. Leaving the barn in terror, he hastened to the grove, where he fell upon his knees, at the root of a great tree, and wrestled in prayer until he obtained the blessing. He soon began to call sinners to repentance, and as early as 1806, emigrated to Ohio, and settled in the Miami Valley. He was a member of the Miami conference, at its organization in 1810, and, in 1812, willingly gave himself up to travel as an itinerant preacher. The same year he was appointed by the Miami conference as a messenger to the Methodist conference, which met in Chillicothe. He was a member of the first general conference, where he made a favorable impression upon the minds of his brethren. A wise and prudent man, and a faithful Christian, his influence has always been wholesome. "As a preacher," writes Mr. G. Bonebrake, he "was, in his earlier years, a

man of power. He had a very strong voice, and great zeal; and at large meetings, when it became necessary to divide the congregation, the people would generally ask, ‘Where will Bro. Troyer preach?’ And on such occasions he always had his full share of the hearers.” Fathers Troyer and Spayth are the only surviving members of the first general conference.

HENRY EVINGER was one of the first itinerant preachers in Ohio; was a member of the Miami conference at its organization; and, in 1812, became an itinerant. That year he traveled Twin creek circuit, Thomas Winter being his colleague. They reported, at the conference in 1813, forty-seven appointments, and Mr. Evinger’s salary was \$53 51 $\frac{1}{2}$ . During the year 1814, in connection with Mr. Winter, he compiled a German hymn-book, which was laid before the Miami conference; but action in regard to its publication was deferred until after the general conference, then near at hand, should meet. As Mr. Winter withdrew from the church before the book was printed, the task of completing it devolved wholly upon Mr. Evinger. It was published in 1815. Mr. E. was a member of the third general conference. He died in Illinois.

DEWALT MECHLIN was also a member of the first annual conference in Ohio. He was not an itinerant preacher,—not a great preacher, but a remarkably zealous man; and for many years his house was a rallying point for the church.

"He stood as a faithful minister of the church for many years. His peculiar gift was exhortation—scarcely ever did he take a text. We have often heard him say that if he had any gift it was in exhortation. It is due to the memory of this good man to say that he was, under God, a great blessing to the church—having labored and traveled much, without any pecuniary reward whatever.

"Father Mechlin departed this life July 30th, 1838, at the going down of the sun. He had been assisting his children, through the course of the day, in making hay. He ate breakfast, dinner, and supper, in usual health. After supper he went to his meadow, and while in the act of raking he fell as the mown grass before the scythe, and immediately expired."\* He was a member of the general conference of 1825.

JOHN SMALTZ entered the ministry in 1812,

\* W. Hanby, History U. B. in Christ, p. 258.

and, for a period of thirty-five years, labored faithfully in winning souls. He preached in the German language only. His zeal abated not in the least as old age crept upon him; and his sermons and exhortations, after he had reached his three-score years, were full of unction and power. His life was an argument for Christianity, which no skepticism could gainsay. He, like many of the early German ministers, imitated Abraham's hospitality. On the 1st of July, 1847, and in the 71st year of his age, he died at his residence in Fairfield Co., O.

L. CRAMER deserves a place among the German fathers who laid the foundations of the church in Ohio. He was a member of the first conference in the west; also of the general conference of 1821. "He labored thirty-five years in the ministry, as opportunity served. Like many of the German fathers, he labored and traveled much, without pecuniary reward for his services. The Lord blessed him with a goodly share of worldly goods, and he proved himself a faithful steward. Notwithstanding he labored free of charge, he was always ready with his means, to assist the poor and needy. His house always proved a home to the way-

worn pilgrim."\* He died September 17th, 1847.

Associated with these, and other pioneer ministers, were pioneer laymen,—brethren and sisters,—who were worthy of such leaders. It is not possible to speak of them particularly; but, in considering the rise and progress of the church, the fact must not be overlooked, that its success, under God, after all that may be said of the ministers, was largely owing to the pious, zealous, firm, and large-hearted laymen, who opened their houses and barns for preaching, spread their tables for the support of large meetings, and trained up children who love the Lord, and the doctrine and discipline of the church.

\* W. Hanby, History United Brethren Church.

## CHAPTER V.

CONFERENCE OF 1818—THE MORNING BREAKING—RE-INFORCEMENTS OF THE MINISTRY—BROWN, RUSSEL, HUBER, DEHOFF.

In the year 1789 the first regular conference was held; twenty years afterward the Miami was organized, and in 1818 the Muskingum held its first annual session. Let us glance at the annual conferences of 1818.

The old conference was attended by twenty-nine ministers. The subject of the greatest interest which came before it, related to the extension of Christ's kingdom in the west. A letter from the west, spreading before the conference the vast field inviting evangelical labor, and the sacrifices and poverty of the laborers, stirred the missionary fire in the hearts of the brethren; and they resolved to make public efforts to raise means to aid the cause in Ohio and Indiana. This missionary movement was not without valuable results. From the year 1818 onward, contributions flowed from the east to the west;

not in large sums, it is true, nevertheless they kept many an efficient laborer from abandoning the field.

The second annual conference of the year, was the Muskingum, set off from the old conference the year before. Its territory included all that part of Ohio which lies east and north of the Muskingum river, and a small portion of western Pennsylvania, including the counties of Westmoreland and Washington. At the organization of the conference only six ministers residing within this extensive territory were present. Their names follow: Abraham Forney, Matthias Bortsfield, Joseph Gundy, Christian Knagi, Jacob Winter, and John Crum. These six ministers, together with the two bishops, and J. G. Pfrimmer, J. A. Lehman, and J. Antrim, as visitors, met at Joseph Naftzgar's, in Harrison Co., O., June 1st, 1818, to organize the MUSKINGUM CONFERENCE.

The week prior to the conference a camp-meeting was held on Mr. Bortsfield's land, not far from Mr. Naftzgar's, in a notice of which bishop Newcomer says:

"I was astonished to see so many people, and could not conceive where, in this new country, they could come from. The grace

of God wrought powerfully among the people." The reader has noticed, no doubt, that the United Brethren fathers usually went into the conference room fresh from the labors and the joys of a great meeting.

At the opening of the conference, bishop Newcomer spoke of the weighty responsibility of the ministerial office, of the fall and depravity of man, and of the necessity of pardon, and of the *knowledge* of pardon. "Brotherly love," says the minutes, "united the hearts of the little band," and they "*resolved to build the kingdom of Christ under the blessing of the Lord.*" What better or more appropriate resolution could have been adopted by a new conference? Not to build up a church, merely; to obtain a name and a place in the earth did thy resolve; but to "build the kingdom of Christ."

It is a sublime spectacle to behold those six German ministers, without patronage, with little education, and depending almost wholly on the products of their little farms in the woods for a subsistence, "resolving to build the kingdom of Christ." And they did build, and God owned their work!

The third and remaining conference of the year, the Miami, convened at Frey's, in War-

ren Co., June 16th. Twenty-one preachers, including the two bishops, were in attendance. The names of absent members do not appear in the minutes. During the conference, A. Shingledecker, John McGary, and one or two other English preachers, together with several German preachers and exhorters, were received on trial. J. Antrim, who, for many years, was a remarkably successful evangelist, principally in English communities, also received a license to exhort. Up to this time the itinerancy in this conference had been in a very imperfect condition. The year preceding, only McNamar, Lehman, and Wheeler, had traveled, and the sum total which each received on his field of labor, foots up thus: McNamar, \$56 00; Lehman, \$38 84; Wheeler, \$30 00. To these sums were added, as a contribution from the east, \$46 60.

It may be well to apprise the reader that we are approaching the dawn of a BRIGHTER DAY, in the history of the United Brethren church. True, there never was a year, from the conversion of Mr. Ottetbein, to 1820, when the labors of the German fathers were not crowned with the conversion of numerous souls; yet, from causes already noticed,

not only was no *progress* made in numbers from 1810 to 1820, but, undoubtedly, there was a retrocession. Some of these adverse causes began to exert a less potent influence after the first general conference; but it was not until about the year 1820, or 1821, that it became evident that the church was rising above them all, and, under the smiles of heaven, entering again upon a career of prosperity.

It has already been noticed that one of the most pressing wants of the church during this period, was an efficient itinerant ministry,—and, in the west especially, an English-speaking itinerant ministry. Between 1816 and 1822, the Lord of the harvest sent forth a class of laborers who, under the blessing of heaven, and in conjunction with others already in the work, not only succeeded in arresting the retrograde movement, but in adding largely to the numbers and strength of the church. To a few of these recruits, the reader will be introduced in this and in the succeeding chapter.

One hundred years ago, Michael Brown emigrated from Alsace, France, to Pennsylvania. He settled in the beautiful valley of the Tulpehocken, and, with his wife, was

among the first fruits of the revival movement, under the joint labors of Otterbein and Boehm. In 1796, a grandson of this German immigrant was born in Cumberland Co., Pa., in a place remote from any evangelical church. In his seventh year, this little boy stood by the bedside of his dying grandfather. The aged patriarch, surrounded by his children and grandchildren, talked and exhorted till the place became as the very gate of heaven; and as the old man died, his hand rested upon the head of the weeping grandchild by his side; and from that hour that child's heart was drawn toward God and heaven. Often, on Sunday mornings, he would take his Bible, retire to some solitary spot in the hills, and spend hours in reading; and while thus employed, his face would be wet with tears.

There were ministers and church members in the neighborhood where this boy's parents resided, but they were of the kind who drank liquor, led careless lives, and knew little or nothing of experimental religion. Occasionally, however, George Benedum and Abraham Mayer visited the Brown family; and those visits were as the visits of angels, not only to the parents, but to the children; and

especially to the boy whose heart had seemed to go up to heaven with the ascending spirit of his grandfather. During the conference year, which included portions of 1811 and 1812, the devoted evangelist, John Crider, frequently visited the family, and while holding a class-meeting at Mr. B.'s house, he went to the youth, already noticed, and said:

"William," for that was his name, "do you love the Savior and pray to him?"

"I often try," he replied, "but God will not hear me."

From that time young William was known, publicly, as a seeker of religion; and in May 1812, at a big meeting at Abraham Mayer's barn, near Carlisle, he was happily converted. "Now heaven," to use his own language, "shone all around me, and right through my heart. I was happy, day and night, for months. Often, after all had retired at night would I walk out, look up into the starry heavens, and think of Jesus and heaven, until, before I was aware of it, I would be running, with outstretched arms, praying to Jesus to give me wings to fly home to glory."

After a few years came manhood, the call to preach; and, in 1816, his first license was

granted at a conference held at Daniel Long's, Cumberland Co., Pa. Such was the early history of WILLIAM BROWN, one of the most effective of the early itinerants in the United Brethren church. In 1816 he assisted other itinerant ministers on their fields. In 1817 he was placed on Hagerstown circuit. In 1818 -19 he traveled Virginia circuit, which included about thirty appointments and required 300 miles travel every four weeks. During these two years he had great success, and the cause under his labors, was gloriously advanced. He was a member of the general conference in 1821, and in 1833 was elected bishop, which office he filled acceptably for a period of four years.

JOHN RUSSEL,\* who entered the ministry in 1818, was born on Pipe creek, Md., March 18th, 1799. His ancestors were German. "His grandfather came to this country in 1756, and was converted soon after his arrival, probably through the instrumentality of the Moravians; and, in a letter to a brother in Europe, he wrote: 'Here I have learned to pray for the pardon of my sins, and for a pure heart, and a right spirit. Oh, how

\* This sketch is partly abridged from an article by Rev. J. Dickson, in Unity Magazine, Vol. III

I have longed for Jesus to redeem me from my trouble, which God has granted unto me by inward experience.' His parents were pious. In his younger years he was full of his pranks, fond of fun, indulged in social gatherings, and soon became a fun-maker. The buoyancy of his youthful propensities for a while broke through all restraint, till one evening, returning from a youthful gathering, to which he had gone contrary to the wishes of his parents, his mind was so seized with remorse that he hastened home, rushed into his mother's room, confessed his errors, and made promise of amendment. His determination was now formed, and he continued pressing his suit at the court of heaven, till the work was accomplished. He became a new man in Christ Jesus." "I would pray as well as I knew how," said he, relating his experience. "I would sometimes use prayer-books, until at length, under an apple tree, my troubled spirit was comforted. Gladness so filled my soul that I ran to my mother, telling her what I had obtained. \* \* I experienced such a power I thought I must tell every body how good I felt."

The conversion of young Russel led to -

happy results in the neighborhood. Prayer-meetings were started, at which he would read the Scriptures, and exhort; and many other persons, through these means, were converted. As a means of livelihood, he had served an apprenticeship to blacksmithing.\*

His master leaving the neighborhood, Mr. R.'s father bought him a set of tools, and an old colored man to blow and strike, and put him to work. It soon became evident that God intended him for the ministry. His exhortations came with power; sinners quailed under the fervor of his appeals, and his labors in the vineyard of the Lord were far more successful than those of the smith-shop.

\* \* \* The colored man was set free (not sold), the shop was abandoned, and Mr. Russel, then in his nineteenth year, was received into conference. His first license was granted at Christian Hershey's, in 1818; and he was taken by bishop Newcomer to Virginia, and placed on a circuit. "We had," he writes, "glorious times. Bless God, his hand bore me through." His next circuit was located principally in Pennsylvania. Its

\* It is a fact, worth mentioning perhaps, that all the present superintendents of the United Brethren church, learned trades in their youth. Glossbrenner was a silversmith, Edwards a carder and fuller, Davis a machinist, and Russel a blacksmith.

boundaries are described as follows: "Starting at Hagerstown, Md., thence to Greencastle, Chambersburg, Carlisle, Shiremanstown, Wormleysburg, up the Conodoguinet, crossing the mountain at Sterret's Gap, into Sherman's valley, out to Finn's ridge, Buffalo valley, Path valley, Turkey valley, Amberson's valley, and back to Hagerstown, what is now embraced in nine circuits and stations in Pennsylvania conference, a part of the Alleghany conference, and a small portion of Virginia conference." It may be added, that during his labors on this circuit, his horse broke down, and rather than give up the work, he traveled on foot, being obliged sometimes to travel all night, and wade the streams, in order to reach his appointments.

Moved by the pressing calls from the west for ministerial help, in May 1819 Mr. Russell set out for Ohio. He was received into the Miami conference the same year, and placed upon Lancaster circuit; and, for a period of eighteen years, he was intimately associated with the cause in the west. In 1829 he was sent as a delegate to the general conference. In 1830 he was elected presiding elder, which office he filled for several years. When the Sandusky conference was

organized, in 1834, he was elected its first presiding elder. His labors in that conference, however, were brief. He was among the first to perceive the necessity of the press, as an adjunct to the pulpit; and in 1834, in conjunction with Jonathan and George Dresback, he purchased a press to start the enterprise. So fully was he committed to the project, that his property was sold, and the entire proceeds invested in the infant establishment.

In the general conferences of 1833, 1841, and 1845, he was an influential delegate; and at the last named conference he was elected to the office of bishop. He was re-elected to the office in 1857.

The accession of Mr. Russel to the itinerant ministry of the United Brethren church, in 1818, was of great importance. It was during the period of transition from the German to the English; and Mr. Russel, while speaking the German "with a correctness and fluency seldom equaled," was always listened to with delight when he preached in English. And, what is of greater importance, he was an uncompromising opponent of pride, intemperance, secrecy, and slavery; and the influence he exerted upon the polity and prog-

ress of the church, during the years which elapsed between 1820, and 1845, can scarcely be duly estimated.\*

SAMUEL HUBER was born January 31st, 1782. His parents were members of the Mennonite society; and at their house Otterbein, Boehm, Guething, and others of the fathers, preached. Under the preaching of Jos. Hoffman, in the fourteenth year of his age, Mr. Huber was first convicted of sin, but he was not converted until 1813. He was then settled in life, and residing in a community where vital religion was little known. Soon after his conversion, as he was sitting on his porch on Sabbath morning, observing the young people of the neighborhood engaged in sinful amusements, he said to his wife:

"Do you think that God is satisfied with us sitting here, doing nothing for his cause, while so many are running to ruin in the neighborhood through their wickedness?" She answered,

"What will we do? We can not prevent them doing so." He said,

\* Mr. Dickson relates the following: "A custom somewhat characteristic of the man, and which afterward contributed much toward molding the sentiment of the church on secret orders, was, at their camp-meetings and other great meetings, to publicly invite all ministers into the stand, except those connected with the Freemasons."

"If God spares me until to-morrow morning I intend to go to Chambersburg, and see if I can get a converted man to come here to hold meetings, and talk to the people. I don't want an unconverted one. We have too many of that kind of religionists in the neighborhood already. We want a man who has been converted, and enjoys true religion, and can preach from his own experience."

Jacob Braiser, an elder in the German Reformed church, residing in Chambersburg, was visited, and induced to open meetings at Mr. H.'s house. Soon the work of reformation was commenced, and Mr. H. began to exhort. In 1816 he was received into the conference, and in 1819 was ordained, and elected presiding elder.

A few extracts from his Autobiography, will throw some light upon the manner in which the work of evangelization was carried forward, during the early period of the history of the church, as well as illustrate the character of Mr. H. as a preacher.

"In 1816 a request was made to conference to send a preacher to Tuckaho Valley, Pa. The lot fell upon brother John Bear and myself. Passing through Huntingdon county, to Sinking Valley, we arrived

in Tuckaho Valley, and tarried to preach at brother Buttenberger's. These strange preachers were regarded as a phenomenon. Some people looked at us with terrified glances, afraid to come into the house, but stood gaping in at the windows. After eyeing us for some time, it was discovered that we looked just like other men. We invited them into the house. After some hesitation they began to enter. The house became crowded. Brother Bear preached, after which I followed with exhortation. The word took effect. Some were deeply wounded. One woman, a Lutheran preacher's wife, got under conviction, and prayed earnestly.

"Next day we went to Warrior's Mark, and preached there. Returning home, we preached at the several appointments we had made on our outward route. These appointments extended eighty-five miles from where we started to the Alleghany Mountains. For about two years' time, the Lord wrought such works among the people, that preaching places were opened in such numbers, in these parts, that we could not fill them. A circuit was then formed for two preachers.

"During these times a new preaching place was opened at Mr. Conrad's, at the

iron works, near Warrior's Mark. Brother David Bear, Henry Troub, and myself, on our way to the Furnace, were informed that an appointment had been made for us there. When we arrived at the place, there was a wedding party in waiting. Brother Troub solemnized the marriage. There was meeting in the evening. I preached. The Holy Spirit wrought powerfully. Seven of the wedding party fell as men slain in battle, crying out for mercy, and were married to the Lamb of God. Afterward the manager of the iron works requested brother Troub to preach regularly in that place, a meeting-house having been erected there. The work of God continued to progress through the valley, and extended to the environs of Bellefonte. This was the commencement of the United Brethren preaching in that region of country.

"Next morning brother Bear and myself started homeward, through Aughwick Valley, where we had left an appointment on our way out. At this place there lived a Mr. H. Kimberlin. The meeting was held at brother Aue's house. Kimberlin was a very wicked man indeed. He came to our meeting; and, during its

continuance, became awakened to a sense of his lost state. He requested us to come to his house and baptize his wife and children. We went. I told them 'that baptism alone would not save their souls, but that they must seek for the spiritual baptism, by getting their souls converted.' He promised that, if I would baptize them, this should be a beginning with him, and he would seek the Lord and lead a new life. I complied with his request. I sang and prayed with them, and left for home.

"About one year after this, brother Crider, my colleague, and myself, went to the same place to preach. In an experience meeting, Kimberlin and his wife related their experience, stating what God had done for them by converting their souls. He said that he felt it to be his duty, as he had been so great a sinner, and God had been so merciful to him, to spend his future life in his Master's cause in a public way. He became a zealous and useful preacher of the Gospel.

"The next appointment we had was filled by brother John Crider, in brother Rumberger's barn. Now, brother Rumberger was one of those men who did not want to

work without being paid, although he would sometimes labor on trust. Not knowing whether he would be remunerated or not, having somehow or other understood that there is a promise on record, that ‘whosoever receiveth a prophet, in the name of a prophet, shall receive a prophet’s reward,’ and being somewhat religiously inclined, he took it into his head to try the Lord, and see whether his promises were true or not. So he went to work and fitted up his barn in good style for the use of these new prophets, which cost him considerable labor and expense. Accordingly, the meeting was held in the barn, and at this meeting brother Rumberger, his wife, son, and daughter, obtained religion, and went on their way rejoicing, being fully satisfied that God had more than amply rewarded him for the cost and labor of preparing the barn for holding meeting, and receiving God’s prophets.

“I might go on to relate a great many interesting circumstances which took place at the commencement of United Brethren preaching in the aforesaid valleys; but the cases mentioned may suffice as specimens of the whole.”

"A few years before there were any members of the Church of the United Brethren in Christ residing in Chambersburg, Franklin county, Pa., brothers John Crider, Jacob Wingert, and myself, frequently preached in that place. At first we preached in brother Braiser's house, to more hearers than the house could hold, many listening outside, for want of room within. Some time after this, in the year 1818 or 1819, father John Oaks, a United brother, had settled with his family in Chambersburg, and wanted preaching in his house. I then preached alternately there and at Braiser's. In a short time these houses could not contain the people who would come out to hear the preaching. At one of these meetings held in father Oaks' house, the Spirit of God came upon the people like the 'rushing of a mighty wind.' Many of them felt the power of God in a manner they had not experienced before. There was one general move among them at that time, some shouting, leaping, and praising God for his mercy, in filling their hearts with his love, joy, and peace. I felt heaven upon earth within me. Upon the whole, we had a glorious meeting. Before dismissing the people,

I stated that, if any persons present wished to unite together as one body, to serve the Lord, an opportunity would be afforded them to do so. Twenty-six persons came forward and attached themselves to the Church of the United Brethren in Christ at that time. This was the origin of the United Brethren in Chambersburg."

Mr. Huber labored, as a presiding elder, with great zeal and success, for a number of years, since which time he has served the cause in the capacity of a local preacher. A blunt, earnest, hospitable, and independent Christian, he did much, during the first half of the century, to extend the kingdom of Christ in Pennsylvania.

The name of JACOB DEHOFF appears on the minutes of the old conference as early as 1809; and as early as 1815, when the whole itinerant force of the church east of the mountains consisted of J. Snyder, H. G. Spayth, I. Niswander, H. Kumler, sen., and Jos. Hoffman, he commenced to travel. Of his personal history we have been able to obtain the following interesting facts: "During the time that Dr. Senseny resided in York, Pa., a Mr. Dehoff had a son, then about seventeen years of age, who was much

afflicted. Not knowing the nature of his complaint, he sent him to Dr. S., for medical advice and treatment. The good Dr., after an examination of his case, gave it as his opinion that he had consumption of the lungs, and that he could not cure him. He advised him to pray to God, and prepare for the next world, adding, that if the Lord converted his soul, it might be possible that he would also heal his body. On the lad's return, he told his father what the Dr. had said to him, and betook himself to prayer. This gave much offense to the father. The idea that his son might be healed through prayer was foreign to his views. He commanded him to cease praying, and declared that, if he did not, he should leave his house, and seek a home elsewhere. The afflicted boy, rather than give up seeking the Lord, left his father's house, to seek a home among strangers. He knew not where to go; but, having heard of George A. Guething, who resided on the Antietam, about eighty miles distant, he directed his course thither. When he reached the good man's house, weary with travel, afflicted in body and in soul, he gave him an account of his situation. Mr. Guething, who never sent

the distressed empty away, kindly took him in, and advised him to continue in prayer. Not long afterward he found the pearl of great price, after which he was healed of his bodily affliction, became a preacher of the Gospel, as we have seen, and lived in God's service to the age of seventy years. He then died in the triumphs of faith."\*

\* We are indebted to S. Huber's Autobiography for this incident.

## CHAPTER VI.

ENGLISH-SPEAKING RECRUITS—M'NAMAR, HAVENS, SPICER, STUBBS, ROSS, SHINGLEDECKER, STEWARD, ANTRIM, AND THE BONE-BRAKES—SURVEY OF THE WHOLE WORK IN 1820.

The reader has probably observed that, prior to 1813, the name of no English minister appears upon the journals of either of the conferences; and it may be interesting and profitable to trace the hand of Providence, which, in a manner altogether unexpected, furnished the church with her first English itinerant.

About the year 1811 the citizens of bishop Zeller's neighborhood, desiring a school teacher, secured the services of John McNamar, who resided in Fairfield, Green county, O. Mr. McNamar is described, by one who was acquainted with him at the time, as a small, lithe, sharp-visaged, pock-marked, witty man, careless alike of his temporal and of his

spiritual interests. He was of Scotch-Irish extraction, and was born in Virginia in 1779.

When Mr. S., in compliance with the contract, went to Fairfield with his large, covered wagon, to remove the schoolmaster, with his family, to the new theater of his labors, he was taken aback to find a gay dancing party at his house, giving him a farewell visit. The dance occupied the night, and the schoolmaster and his family, early next morning, were on their way to the neighborhood of Germantown.

In their new home they were brought into contact with a people who feared the Lord. The simple, earnest piety of the German Brethren made a profound impression upon Mr. McNamar's mind; and it was not long until, at a meeting held at Mr. Zeller's barn, he experienced religion. Soon after his conversion he began to preach; and, in 1813, he sent a letter to the Miami conference, which met that year in Fairfield county, Ohio, requesting a license to preach. Upon the recommendation of Mr. Zeller, he was received into the conference, and authorized to preach. The following year he became an itinerant. In 1816 he was ordain-

ed. He was a delegate to the third, fifth, and sixth general conferences; and, after the decease of bishop Newcomer, he was elected a general superintendent, but he did not accept the office.

From the period of his appointment to a circuit in 1814, until worn out by the toils and privations of a pioneer itinerant life, he devoted himself to the Master's work with a singleness of aim, and resoluteness of purpose, which have seldom been equaled. He planted the larger part of the early English United Brethren churches in south-western Ohio and southern Indiana; and he was not only eminently successful in organizing churches and forming circuits, but also in re-enforcing the ministry. An examination of the minutes of the Miami and Indiana conferences, from 1814 to 1834, will show that to Mr. McNamar, as an agent of Providence, the church is indebted for a large number of the most effective itinerant ministers who entered the ranks during that interesting period of her history.

As an itinerant, he was an example of punctuality worthy of imitation. "When the time arrived for him to start to an appointment," writes Mr. G. Bonebrake, "he was

off. He would wait for no one, and listen to no excuses. Rain, snow, mud, swollen streams and floating causeways,—any of these, or all of them combined,—could not change his purpose. Nothing but a physical impossibility would detain him from an appointment.

As a preacher, he deserves to rank amongst the first class of New Testament ministers. He used correct and forcible language; spoke slowly, distinctly pronouncing each word, and yet he never wearied an audience, but kept the attention fixed to the close. Being well versed in polemic divinity, he devoted much attention to the exposition and defense of the fundamental doctrines of Christianity, in opposition to the New-Lightism, then at the zenith of its strength in southern Ohio, Indiana, and Kentucky. His sermons on the Divinity of Christ, often preached to immense congregations at camp-meetings, made a profound impression. It must not be inferred, however, that he was a religious pugilist, devoting his whole time in the pulpit to theological disquisitions, and finding his reward in the defeat of his antagonist, or in the applause of his friends. Far from it. He

was not a vain theologian. His object was to save men; and he had the happy faculty of following up a clear exposition and masterly defense of some great truth with a heart-searching application.

To say that he was a poor man, and that he suffered, is unnecessary, when it is known that his salary ranged from \$40,00 to \$130,00 a year, and that he had a large and very helpless family to support. He could say in truth,—

“Nothing on earth I call my own ;  
A stranger to the world unknown,  
I all their goods despise ;  
I trample on their whole delight,  
And seek a city out of sight,  
A city in the skies.”

Mr. Spayth has well remarked, that he was “a true son of the Gospel, determined to march in the front ranks of the ministerial army. He chose the frontier country for his field of labor, \* \* and Miami, Indiana, White River, and Wabash conferences, will long be blessed with an increase of his labors.” He died in Clay county, Indiana, in the year 1846, aged 67 years, having served God in the ministry thirty-six years.

After Mr. McNamar entered the itineracy, the work began to spread into the English

communities in Ohio and Indiana, in all directions; and the number of preachers who could speak the English language only was rapidly multiplied. Thus, in 1815, we find the names of two other English ministers on the minutes, viz., W. P. Smith and Noah Wheeler, making, with Mr. McNamar, three in all. In 1818 the force had increased to five, John McGary and John Day having been received. In 1819 Nathaniel Havens, Samuel S. Spicer, William Robison, and John Harvy, were added to the English force.

NATHANIEL HAVENS was one of the most useful and influential of the early ministers in the West. He was born in Sussex county, N. J., December 13th, 1772. In early life he was a devoted disciple of Thomas Paine, and served as a clerk in an East Indiaman. After his marriage he abandoned the sea, and, being invited by Rev. John Totton to attend a Methodist meeting, and listen without prejudice, he agreed to do so. At the close of the services he attempted to rise from his seat; but the power of God had taken hold upon him, and he fell helpless upon the floor. For four weeks he sought the Lord, in great agony of spirit. On the morning of his conversion he went

out from his home a picture of distress. His wife, apprehensive that despair had taken possession of his mind, and fearing that he might attempt suicide, followed, and found him among the brushwood on the hill-side, wrestling in prayer. She tarried at a little distance until the blessing came, and he began to shout victory with a loud voice. Losing all thought of his body, and rolling down the hill-side to the edge of a stream, he was caught by a shrub, thereby barely escaping a plunge of ten feet into the water. "I came near being converted and immersed," said he, "at the same moment."

Removing to the West, Mr. Havens joined the Miami conference, as above stated, and was immediately employed as an itinerant preacher. He soon attained an influential position in the conference, and was sent as a delegate to the general conferences of 1821 and 1825. He was an able preacher; and, as an itinerant minister, he was faithful and efficient. In person, Mr. Havens is described as a tall, portly man, of commanding appearance and address. He died, deeply regretted, May the 15th, 1832, in the 60th year of his age.

S. S. SPICER, received into the Miami con-

ference in 1819, was a valuable accession to the ministerial force. He was well educated, had read law, possessed a glowing imagination, and vast wealth of language. His soul seemed as a flame of fire. He was distinguished in the pulpit for an earnestness and pathos which were well nigh irresistible. His descriptive powers enabled him to portray the final arraignment, trial, and condemnation of the wicked, in a manner which was awfully solemn, and even terrifying. In one instance, at a camp-meeting in the Miami Valley, all the ministers in the stand were so affected, that they dropped upon their knees while he was preaching, and sinners fell on all sides, or fled in the utmost terror.

Father George Bonebrake, a clear-headed, and not excitable man, relates that, on one occasion, while listening to a sermon delivered by Mr. Spicer, all in the congregation, including himself, left their seats, without being conscious of the fact, and found themselves, at the close of the sermon, standing, packed together, around the altar railing, gazing into the face of the preacher.

Mr. Spicer took charge of the Miami circuit in 1820, having J. Fetherhuff for his

colleague. His circuit included fifty-two appointments!

Mr. S. was a native of New England, and in person was large and quite fleshy. His voice of stirring eloquence was soon hushed in death.

In 1820, WILLIAM STUBBS and JAMES Ross were added to the itinerant force in the west. Mr. Stubbs was one of the most useful pioneers of the church in the west. He was of Quaker descent, always wore a plain Quaker dress, and used "thee" and "thou" in his family. He was placed in charge of the Twin creek (O.,) circuit, in 1820; of the Whitewater, (Ind.,) 1821; and he continued to travel in Indiana while health and strength permitted. He was a member of the general conference of 1837. In his manners he was retiring; in conversation sparing. His temperament was melancholy, and all his sermons and exhortations were shaded by the somber hues of his sweet, sad spirit. He thought much, and preached much upon death, judgment, and eternity. As an expounder of the word of God he excelled in the prophecies. These he had studied with care, aided by the best lights he could obtain; and as he was well versed in history, and had a retentive memory, his discourses

on the prophecies were listened to with eager attention and real profit. He received into the church a great many members, and among the number several who afterward became useful ministers. Like the most of the pioneers in Christ's cause, he struggled with poverty, many, many years, but at length, and only a few years since, he left this vale of sorrow for his rich inheritance in heaven.

James Ross, the other English preacher, received in 1820, became an efficient itinerant. In 1820 he was placed in charge of the White-water circuit in Indiana, having A. Shingledecker for colleague.

He was a man of fine personal appearance and manners, dignified, sociable, a systematic and fluent speaker, and, in his best moods, eloquent.

A. SHINGLEDECKER, a brand plucked from the burning, was licensed at Miami, in 1818. He was born near Dayton, O. His father was German, his mother Irish; but in Abraham the Irish predominated, and he grew up a reckless, godless young man. In the late war he was a volunteer, and stories are told of his bold, bad adventures, which need not be repeated here. Drinking, fiddling, and dancing, were his favorite amusements. In a

very remarkable manner was he saved from hell. It was on this wise: He went to a dance, and, as was his wont, took his violin to play; and as the first set formed on the floor to dance, and just as he struck up the tune, one of the number, a young lady, fell at his feet. He dropped his violin, and snatched her from the floor, but she was dead! Not a syllable did she utter, not a breath did she breathe.

Of course the ball was closed; and as Mr. Shingledecker went home that night, he thought of his soul. Deep conviction fastened upon him, and he resolved that he would dance no more; and deliberately walking up to a tree, he smashed his violin into a hundred pieces. Then he sought the Lord, was powerfully converted, and subsequently called into the ministry.

He is described as a tall, spare, and rather singular-looking man. "When preaching, in his best days," says father John Morgan, "his voice would gradually rise until, in a still evening, he could easily be heard a mile or more; and who could hear him and not be affected. Surely I could not. His exhortations in general, were the most stirring I ever heard from any man."

In 1821 WILLIAM STEWARD appeared before the Miami annual conference, then in session at Adelphia, "with a good recommendation, and was joyfully received." This record intimates that he was regarded as a valuable accession to the ministerial force of the conference; and the favorable impressions which he made, when he was received, were more than realized. He entered the itinerant ranks promptly, and was placed on the Kinneonick circuit, where he labored with great acceptability. At the next conference he was ordained. In 1823 he traveled Brush creek circuit; in 1824, Washington. The following year he appears to have been elected presiding elder; and he was a member of the general conference of 1825. His labors were confined to the country now included within the boundaries of the Scioto conference; and no name, perhaps, is held dearer by the older members of the church in that conference.

He was a tall, slender man, with large, Roman nose, piercing eyes, and frank, open, cheerful countenance. He had a strong voice, and a ready utterance; and he was fired with a quenchless zeal. Bishop Russel has furnished the best sketch of him we have been able to obtain. He says:—

"Rev. William Steward, my second presiding elder, was one of the Boanerges of his day. He was a man of distinguished piety and usefulness. His experimental knowledge, good sense, ready wit, cheerfulness of temper, unaffected piety, and humility, rendered his presence exceedingly agreeable, and his conversation highly entertaining in the families with whom he staid, so that he was always a most welcome guest. His presence was much coveted by the sick; and his excellent judgment, and affectionate disposition, rendered him an angel of mercy in the sick-room. His prayers were never tedious, never wearisome, but always pointed, appropriate, and comprehensive; and he possessed, in an unusual degree, the power of drawing the worshiper with him to the throne of grace, and leading the devotions of the congregation.

"As a minister, his method was easy, correct, and clear. His language was the plain, strong Saxon of king James' version of the Bible. Every sentence uttered was pregnant with thought; and his mind seemed as a perennial fountain. He shunned not to declare the whole counsel of God. Free grace was his favorite theme. He regarded regeneration as a fundamental doctrine of the Bible.

The necessity, nature, and evidences of this great work were set forth by him in a most convincing and forcible manner, and the echo of his voice is still in my ear."

With a strong constitution, a powerful mind, deep-toned piety, and a zeal for souls which caused him to despise the honors of the world, and to labor incessantly, without adequate pecuniary compensation, is it any wonder that he was almost idolized by the church?

In 1829, after only eight years of labor in the itineracy, he died, while in his field of labor, and away from home. He died very suddenly, but died at his post, happy in God. "His death," says Mr. Hanby, "was entered upon the conference journal with painful emotions."

In 1818, JACOB ANTRIM, then a round-faced young man, of very fine voice, fluent speech, and taking manners, was brought out from Pennsylvania to the west, by bishops Newcomer and Zeller, and admitted into the conference, as an exhorter. He began to itinerate immediately; and his success was remarkable. He was a good singer, an ingenious preacher, a great exhorter, had tact, and an energy and buoyancy of spirit which bore him on-

ward, where stronger men would have sunk down in discouragement, if not in despair. In the Miami Valley, and especially in southern Indiana, he was remarkably successful in gathering members into the church. During a long series of years, he was an unrivaled revivalist.

Mr. Antrim compiled and published the second English hymn-book circulated among the United Brethren in Christ. It is a respectable book, containing 332 hymns, some of which are from the compiler's own pen. This collection was printed at Dayton, Ohio, by Regans & Van Cleve, in 1829.

After forty-two years of service in the ministry, Mr. Antrim finished his course with joy, February the 19th, 1861. He left his home, at Germantown, in June, 1860, and went to Pennsylvania, where he was engaged in his favorite work of holding protracted meetings, until prostrated by illness. As death drew near, he joined with some friends in singing the dear old hymn,

"On Jordan's stormy banks I stand," etc.,

and then sweetly slept in Jesus, having reached his 70th year.

The BONEBRAKES, six brothers, all min-

isters, began to enter the ministry in 1820. GEORGE and HENRY entered the traveling connection, and, by their eminent ability, piety, and energy, contributed greatly to the progress of the cause, from 1820 to 1840. George was regarded as a superior doctrinal preacher, and as an excellent disciplinarian.

Let us now take a survey of the whole work, as it stood in 1820-21, the year prior to the third general conference.

Of the number of members no record had been kept. At the annual meeting of the old conference, sometimes called the Maryland, at other times the Hagerstown, and in the minutes simply "The Conference of the Church of the United Brethren in Christ," thirty-one ministers were in attendance; and, allowing twenty to be absent, the whole number would be fifty-one.

The work was divided into four presiding elders' districts, three circuits, and one station. George Guething was placed in charge of Virginia district; Samuel Huber, of Hagerstown; Abraham Mayer, of Juniata; and John Neiding, of Lancaster. John Snyder was stationed at Baltimore, in the Otterbein Church. Hagerstown circuit was traveled by William Brown and Conrad Weist; Ju-

niata, John Brown; Virginia, Daniel Pfeifer and Jacob Dunnaho. Thus we have, in the old conference,—

Preachers (estimated),	-	-	-	-	51
Fields of labor,	-	-	-	-	8
Itinerant preachers,	-	-	-	-	10
Contributed for the support of the preachers,	-	-	-	-	\$371,00

Of the itinerant preachers, only five received pay, as follows:—

William Brown,	-	-	-	-	\$74,28
David Fleck,	-	-	-	-	74,28
Daniel Pfeifer,	-	-	-	-	74,28
Conrad Weist,	-	-	-	-	74,28
John Brown,	-	-	-	-	74,28

We find but one preacher in this conference who was not German. That exception was Jacob Dunnaho, an Irishman. Some of the members of the conference, however, could speak the English language, and a few of them could speak it quite well. They were at home, however, in the German.

In the Miami conference a greater number of itinerants had been employed, and the missionary movement in the English communities had been fully inaugurated. The work was divided into five districts and

seven circuits. Two of these included the present territory of the Scioto conference. The third and fourth embraced the Miami Valley; the fifth, Indiana. The presiding elders were, George Benedum, Henry Joseph Frey, Henry Kumler, J. G. Pfrimmer, and Henry Evinger. The circuits, and the ministers who traveled them, follow:

*Lancaster*—Jacob Antrim, Nathaniel Havens, L. Kramer, and John Smaltz.

*Miami*—Samuel S. Spicer and John Fetherhuff.

*Greenville*—George Hoffman, William Richardson, and John Oblinger.

*Twincreek*—William Stubbs, John McGary, and Jacob Zeller.

*Whitewater*—James Ross and Abraham Shingledecker.

*Indiana Knobs*—J. G. Pfrimmer, Jacob Daup, and John Evinger.

*From Lawrenceburg to Corydon*—John McNamar, Missionary.

Thus we have in the Miami conference:

Preachers,	-	-	-	-	-	-	51
Itinerants,	-	-	-	-	-	-	23
Districts, circuits, and missions,	-	-	-	-	-	-	12
Amount raised for the support of the itinerants on the various circuits,	\$348,95½						

The settlement made with the traveling preachers in the Miami, in 1821, just before the general conference (we have no record of the settlement for 1820), will show by what preachers this money was raised, and how distributed. We copy from the journal of the conference:

## SETTLEMENT WITH THE TRAVELING PREACHERS.

Itinerants.	Collected on their Field.	Dividend.
James Ross, - - - - -	\$45 65	\$41 16
A. Shingledecker, - - - - -	16 00	41 16
J. Fetherhuff, - - - - -	22 45 $\frac{3}{4}$	25 00
John Day, - - - - -	38 58	31 34
Samuel S. Spicer, - - - - -	49 00	44 00
Jacob Antrim, - - - - -	66 61	25 00
J. Smaltz, - - - - -	9 17 $\frac{3}{4}$	16 00
Lewis Kramer, - - - - -	5 06 $\frac{1}{4}$	23 00
N. Havens, - - - - -	19 00	26 00
W. Stubbs, - - - - -	35 30	43 50
John McNamar, - - - - -	14 76	41 16
John McGary, - - - - -	27 37 $\frac{1}{2}$	50 00
	\$348 95 $\frac{3}{4}$	\$409 32

"Of the above, Christian Newcomer brought \$55,23 as a contribution from the East. The dividend is made according to the time each preacher traveled." From this settlement it appears that the whole sum collected for the support of the travel-

ing preachers in the Miami conference, in 1821, which then embraced the Scioto and Indiana conferences,—in fact, the whole work west of the Muskingum River,—was \$348,  
95 $\frac{3}{4}$ . This table also shows that quite a number who were placed on circuits, and were counted as itinerants, received no remuneration at all.

In the Muskingum conference the cause had advanced more slowly, owing, no doubt, to the want of an efficient itinerary. At the second session of the conference, held in 1819, “Christian Berger” (we copy from the minutes) “agreed to travel a circuit for six months, to try the experiment, which was sanctioned by the conference.” In 1820 it was resolved to divide the conference into two districts, and Matthias Bortsfield was elected presiding elder for the new district thus created. Christian Berger was appointed to travel for one year, and C. Seniff and Abraham Forney for six months each.

This conference, then, in 1820, had—

Preachers (estimated),	-	-	-	-	-	12
Itinerants,	-	-	-	-	-	3
Fields of labor,	-	-	-	-	-	3

The sum paid for preaching in 1820 we

have not been able to obtain; but, for the following year, it stood thus:

A. Forney, five months,	- - - -	\$18 00
C. Berger, " "	- - - -	18 60
C. Seniff, four "	- - - -	8 00
Total,	- - - -	\$44 60

#### SUMMARY OF ALL THE CONFERENCES.

Preachers,	- - - -	114
Itinerants,	- - - -	36
Districts and circuits,	- - - -	23
Contributed for the support of preaching,	- - - -	\$814 92

This does not include the salary paid the pastor of the Otterbein Church in Baltimore. As to the number of members, we are not able to calculate with any great degree of confidence. Allowing, however, for each itinerant preacher, including the presiding elders, 250 members, the whole membership of the church, in 1820, would be 9,000. Mr. Asbury estimates the number in the church, before the pruning process commenced, at 20,000, which would indicate a loss of more than 10,000 members.

These facts abundantly prove what has been said of the severe ordeal through which

the church passed, between 1810 and 1820; and had we not already introduced a class of remarkably promising laborers, raised up and brought into the ministry near the close of this period of trial, the reader would go up to the general conference of 1821 with feelings of discouragement.

## CHAPTER VII.

### GENERAL CONFERENCE OF 1821—RULES ON SLAVERY, AND THE LIQUOR TRAFFIC—THE TEMPERANCE CAUSE—JOSEPH HOFFMAN.

The third general conference convened at Dewalt Mechlin's, in Fairfield county, Ohio, May the 15th, 1821. The whole church, as in 1815, had been divided into districts, and were named and represented as follows:

*Maryland*—Samuel Huber, Wm. Brown.

*Carlisle*—Michael Bear.

*Virginia*—George Guething, D. Pfeifer.

*Miami*—Henry Joseph Frey, Henry Evinger, Henry Kumler, sen., A. Bonsler.

*Muskingum*—Michael Bortsfield, A. Forney.

*New Lancaster*—Lewis Kramer, Nathaniel Havens.

*Lower Lancaster*—George Benedum, Joseph Hoffman.

*Indiana*—John McNamar, John George Pfrimmer.

Three delegates elected from the East

failed to attend. Newcomer and Zeller were members of the conference by virtue of their office as superintendents.

Bishop Newcomer called the conference to order, read John xv., offered prayer, and delivered an address. Of the matters brought before this conference, those of general interest will be noticed in the order in which they came up.

1. *The plan of representation.* A letter or petition from two influential ministers not in the conference was presented, praying that the discipline be so changed that each conference be represented in general conference by two itinerant and two local preachers. The matter of the petition was considered, and, on motion of Jos. Hoffman, it was resolved that the plan adopted in 1815 remain in force.

2. *The plan of supporting the ministry.* This subject, very properly, occupied much attention. It was introduced on a motion made by Mr. McNamar, who had traveled the year before for \$41,16, one half only of which was contributed by the circuit upon which he traveled. The conference provided that a circuit steward should be appointed by the presiding elder and the circuit preacher for each circuit; and that each

class should elect an assistant steward, that is, an assistant to the circuit steward, which assistant steward should be required to lift quarterly contributions in money and produce (the produce to be valued according to its worth between brothers), for the support of the itinerant preachers; and that said assistant steward should report all money and produce obtained to the circuit steward, who should report to the quarterly conference. It was also made the duty of the presiding elder to carry the reports made at the quarterly conferences, by the circuit stewards, to the annual conference. These measures told favorably upon the finances of the conferences.

3. *Action on slavery.* On no subject have the United Brethren in Christ preserved a cleaner record than on the subject of slavery. The idea of chattel slavery was abhorrent to all the fathers; and, although many of them were born and raised in slave States, yet it is not on record that any one of them ever uttered a single syllable of apology for slavery. Otterbein and Boehm, in common with Asbury and Coke, and the leading divines of all the Protestant churches in their day, protested against the African slave

trade, and against slavery itself. But, while many other churches have receded from the old anti-slavery ground on which they stood during the first and second decade of the century, the United Brethren in Christ have firmly, and almost alone, maintained theirs. Our simple-hearted people could never reconcile it to their consciences to buy and sell their brethren in the Lord, or any for whom Christ died; and, true to the self-reliant and industrious habits which they brought from the Fatherland, they preferred to earn their own bread with the honest labor of their own hands.

Mr. Spayth says: "Involuntary servitude, except for crime, has always been condemned by our church. Never, at any period, did the church view it in any other light than as oppressive and unjust. They always testified decidedly against the system, giving it no countenance, neither receiving nor encouraging a holder of slaves to unite with the church."\*

Owing to the rapid expansion of slave territory, the wonderful growth of the cotton interest, and the consequent enhancement of the price of slaves, public sentiment, and

\* U. B. History, p. 155.

even church sentiment, began to relax amazingly, as early as 1821; and a few years sufficed to silence the press, the pulpit, and the church of the South, in relation to the sin, and to place in ignominious bondage nearly all the denominations of the whole country! The general conference of 1821, foreseeing, probably, the wide-spread and alarming corruption of the Christian conscience, wisely resolved to place upon record, in plain terms, the doctrine of Christianity, as they had received it, in relation to this evil, and effectually bar the door against it.

The following resolution was accordingly adopted, and placed in the discipline:

COPY OF THE ORIGINAL.

\* *Beschlossen und verordnet, daß keine Sclaverei, in welcher Gestalt sie auch bestehen möge und in keinem Sinne des Worts, in unserer Gemeinschaft Statt haben oder erlaubt werden soll; und sollten Personen sich vorfinden, die Sclaven halten und Glieder unter uns sein oder sich melden, um solche zu werden: so können Erstere keine Glieder der Vereinigten Brüder in Christo bleiben und Letztere keine werden, es sei denn, daß sie ihre Sclaven frei setzen, so bald ihnen von der jährlichen Conferenz vorgeschrieben wird, so zu thun. Es soll auch kein Glied unserer Gemeinschaft das Recht haben, irgend einige Sclaven, die es jetzt haben mag, zu verkaufen. Es soll in der Gewalt der jährlichen Conferenz sein, solchen Sklavenhaltern eine Vorschrift zu machen, ob und wie lange*

sie ihre Sklaven verdingen dürfen; doch soll es keiner Conferenz erlaubt sein, solchen Sklavenhaltern Erlaubniß zu geben, ihre Sklaven länger zu halten oder zu verdingen, als bis der Meister durch die Arbeit solcher Knechte eine Vergeltung hat für die Kosten ihrer Erziehung oder ihres Ankaufs.

TRANSLATION.

“\* Resolved and enacted, That no slavery, in whatever form it may exist, and in no sense of the word, shall be permitted or tolerated in our church; and should there be found any persons holding slaves, who are members among us, or make application to become such, then the former can not remain, and the latter can not become, members of the United Brethren in Christ, unless they manumit their slaves as soon as they receive directions from the annual conference so to do. Neither shall any member of our church have the right to sell any of the slaves which he or she may now hold. It shall be in the power of the annual confer-

\* As there has been some dispute about the precise reading of this rule, we have taken some pains to obtain it as originally adopted. It seems that J. G. Pfrimmer kept a journal of the general conference; and from that journal bishop Samuel Hiestand copied the minutes of the general conference of 1821 into the Miami conference journal. We give the rule in the German, as we find it in the hand-writing of bishop H. The translation is by E. Light, and is as nearly literal as it can be made. See Miami conference journal, pp. 96—103.

ence to prescribe to such slaveholders whether, and how long, they may hire out their slaves; but no conference shall be allowed to give to such slaveholders permission to hold or hire out their slaves for any time longer than until the master shall, through the labor of such servants, have a remuneration for the expenses of raising or buying them."

The reader will not fail to notice the points in this resolution. 1. No slavery shall be permitted or tolerated. 2. If there should be persons in the church who hold slaves, they can not remain in it, unless they manumit them as soon as they receive notice to do so. 3. If slaveholders apply for admission, they can not be received unless they set their slaves free. 4. No one who may be involved in the evil shall rid himself of it by selling his slaves. 5. The annual conference shall become the guardian of any persons who may be held as slaves by members of the church, and make for them a fair contract as to the time they shall serve, as a remuneration to their masters for raising or buying them. 6. No conference is allowed to require a slave to pay

any more to his master than simple justice, as between man and man, demands.

It may be thought that this resolution is inconsistent with itself, because it forbids all slavery and then provides for certain cases; but this objection overlooks the fact that the provisions are not for slavery, but for emancipation. It is *not* admitted in the resolution that any one may ever be rightfully held as a slave; but it is implied that one who is in the condition of a slave according to the civil law, may be under *pecuniary* obligations to a Christian; and of the fact of such obligations and their extent, the annual conference is made the arbiter. One can readily conceive how such obligations might arise, and become the subject of Christian arbitration.

Still, the subject of arbitration, in cases of this kind, is one of extreme difficulty; and it was deemed advisable, at a subsequent general conference, to remove from the rule provision for such arbitration. The rule as amended, and to which the church has adhered through evil report and good report, is as follows:

All slavery, in every sense of the word, is totally prohibited, and shall in no way be

tolerated in our church. Should any be found in our society who hold slaves, they can not continue as members unless they do personally manumit or set free such slaves.

And when it is known to any of our ministers in charge of a circuit, station, or mission, that any of its members hold a slave, or slaves, he shall admonish such members to manumit such slave or slaves; and if such persons do not take measures to carry out the discipline, they shall be expelled by the proper authorities of the church; and any minister refusing to attend to the duties above described, shall be dealt with by the authorities to which he is amenable.

5. *Liquor-making.* Another measure of great importance, adopted by the general conference of 1821, deserves especial notice. It relates to the manufacture of intoxicating drinks. The subject was introduced by Geo. Benedum, who offered a motion which declared that "no preacher shall be allowed to carry on a distillery." William Brown moved to amend, by striking out the word "preacher," and substituting the word "member." It was then—

"Resolved—That neither preacher nor lay-

member shall be allowed to carry on a distillery; and that distillers be requested to willingly cease the business; that the members of the general conference be requested to lay this resolution before the several annual conferences; that it shall then be the duty of the preachers to labor against the evils of intemperance during the interval between this and the next general conference, when the subject shall again be taken up for further consideration."

If we may make a single exception, this is the earliest ecclesiastical action on record, which was aimed at the suppression of the liquor traffic. The earliest action which has come under our notice, was taken by the General Association of Massachusetts Proper, in 1811, at which time a committee, of which Rev. Dr. Worcester was chairman, was appointed to draft the constitution of a society, whose object should be to check the progress of intemperance, viewed by the association as a growing evil. It was not, however, until 1813 that the contemplated society was organized and held a meeting. Associated with this movement were some of the most eminent men of New England, such as Hon. Samuel Dexter and Hon. Nathan Dane. But

as it originated among, and was controled by, the Unitarians, it exerted no considerable influence out of the New England States; and it was not until after the organization of the American Temperance Society, in 1826, that the evangelical Christian denominations entered into the movement. This was five years after the United Brethren general conference, composed mainly of German preachers, had committed the United Brethren ministry, in particular, and the United Brethren church, in general, to a decisively aggressive movement against intemperance. The general conference of 1821 did not regard its action as final, but made it the duty of the preachers in all the conferences to "labor against the evils of intemperance," reserving further action for a subsequent general conference. It can not be claimed that the United Brethren were tardy in entering the temperance movement; nor, in view of repeated general and annual conference action, and the uniform activity of members and ministers since 1821, that they have been slothful in the work. The truth is they were among the pioneers in the temperance movement, and have always fought in the advanced columns.

It may be added that a powerful impulse

was given to the temperance movement, by the hearty co-operation of nearly all the evangelical Christian churches, with the American Temperance Society. During the first year of the existence of this society, 30 auxiliaries were formed; during the second, 220, five of which were state institutions; and by 1829, eleven state societies, and more than 1,000 auxiliaries had been formed. In 1831 more than 2,200 societies, embracing 170,000 members, were reported to the parent society; and it was believed that there were in the country, not less than 3,000 societies, numbering 300,000 members; more than 1,000 distilleries had put out their fires. It was reported to the annual meeting at Boston that 120 vessels had sailed from that port since the previous meeting, without any provision of spirits on board. In 1833 the auxiliary societies numbered 4,000, the members 600,000; and more than 4,000 merchants had ceased to traffic in ardent spirits, and not less than 4,000 drunkards had ceased to use intoxicating drinks. It was also reported, upon reliable data, that 20,000 families were then living in ease and comfort, 50,000 children released from the blasting influence of drunken parents, 100,000 more from that parental influ-

ence which tended to make them drunkards, as results of the temperance movement. It was believed that more than a million of persons in the United States abstained entirely from the use of intoxicating drinks.

The principle of total abstinence was not ingrafted into the original society, and it was first made the matter of an article of mutual agreement at Andover, in 1826; and this principle was adopted by the American Temperance Society in 1829.

The rule in the United Brethren discipline, after undergoing various modifications, assumed its present, and, we suppose, permanent shape, in 1841. It reads as follows:—

“The distilling, vending, and use of ardent spirits as a beverage, shall be, and is hereby forbidden throughout our society; and should any preacher, exhorter, leader, or layman, be engaged in distilling, vending, or using ardent spirits as a beverage, he shall be accountable to the class, or the quarterly or annual conference to which he belongs. If the offending brother be an exhorter, leader, or layman, it shall be the duty of the preacher in charge to admonish him in meekness. If he be a preacher, it shall be the duty of the presiding officer of a quarterly or annual conference to ad-

monish him to desist from his unholy employment, or habit. And if all friendly admonitions fail, such offending person or persons shall no longer be considered members of our church, but shall be expelled from the same; provided, however, that this rule shall not be so construed as to prevent druggists and others from vending or using it for medicinal or mechanical purposes."

To return to the general conference of 1821. Christian Newcomer, although he had now reached his 72nd year, was full of itinerant fire, and able to perform the duties of a superintendent; he was accordingly re-elected. Andrew Zeller, although younger than Mr. Newcomer, being unable to perform the long journeys on horseback required of a superintendent, was not re-elected. His place was filled by the election of Joseph Hoffman, who was then in the vigor of life. Bishop Zeller had worthily filled the office from the period of his first election in 1815.

JOSEPH HOFFMAN, the newly-elected bishop, was born in Cumberland Co., Pa., March 19th, 1780. He experienced religion in 1801; was licensed to preach in 1803; became an itinerant in 1805; was chosen to fill the pulpit vacated by Otterbein in Baltimore, in 1813;

and in 1821, as just stated, was elected bishop.

His talents as an expounder of the sacred Scriptures, and especially of those portions of the Old Testament pertaining to the temple and its service, and other types of the New Covenant, were rare. He was gifted with more than an ordinary share of eloquence. His commanding stature, deep-toned, and well-accented voice, expressive gestures, and thorough earnestness of manner, inspired his hearers of all classes with reverence; and few failed to recognize in him a chosen ambassador of the court of heaven. Mr. Spayth, who heard him in his best days, relates some incidents which serve to illustrate his manner of preaching better than any merely formal statement. Take, for example, the following: "At a quarterly meeting held at John Strickler's, in Westmoreland Co., Pa., in 1817, Joseph Hoffman preached from Isaiah 1: 18, 19, 20. 'Come now and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool,' etc. While dwelling upon the character of sin staining the soul in all its parts, crimson denoting the indelible stain

which no earthly element can wash away, but which almighty grace, through the atoning blood of Jesus, can remove entirely, remove from every soul, even the most deeply crimsoned with sin, the audience listened with attention, and were filled with joy, for his speech distilled as the dew and as the small rain upon the tender grass. But when the conditions were presented, and the threatenings of insulted justice introduced, the feeling became intense. The soul stained and spotted with sin which added the crime of rebellion against Jehovah, was brought into the presence of the lawgiver, and as he reached the last verse of the text, ‘But if ye refuse and rebel, ye shall be devoured by the sword, for the mouth of the Lord hath spoken it,’ his voice rose with the grandeur and solemnity of the theme, and it seemed as if the sword were actually drawn. ‘What!’ cried he, ‘rebel, and there the sword, the sword!’ Sinners were paralyzed with fear, as if they were waiting for the blow. The preacher paused, and looking up, began to pray: ‘Oh Lord! spare this people, although their sins be as scarlet, and as crimson, in the fountain that was opened for sin and uncleanness wash them, and make them white as snow.’” The reader

can imagine how well prepared his sin-stricken audience were to follow him in his prayer.

Bishop Hoffman was an excellent specimen of an itinerant minister. Strong in body, careless of exposure, suffering poverty joyfully, with a voice which, "without being strained, and flowing in unison with the grandeur of the gospel theme, could be distinctly heard a mile or more," he seemed the personification of all that was desirable in a pioneer bishop.

While he filled the office of superintendent, he traveled extensively, and preached the gospel in many places where the United Brethren were unknown. One summer was spent in Canada, in incessant traveling and preaching, where the fruits of his labors, like those of Whitfield, were gathered by others. He spent a winter in the city of New York, "where he gained access to many pulpits amongst the great and good; and had rest been his object, he might have been settled there in a very desirable living which was proffered him." In 1824 he visited Philadelphia, where he made many friends, who parted with him reluctantly.

Mr. Hoffman filled the office of general superintendent from 1821 to 1825, with eminent ability and faithfulness.

## CHAPTER VIII.

GENERAL CONFERENCE OF 1825—BAPTISM, ORDINATION, ITINERACY—THE ENGLISH ELEMENT—MIAMI CONFERENCE DIVIDED—PFRIMMER, MAYER, ETC.

On the 15th of May, 1825, the fourth general conference assembled at Dewalt Mechlin's, Fairfield Co., O. The members present were Christian Newcomer and Joseph Hoffman, bishops.

*Pennsylvania conference* (called Hagerstown on the journal), Abraham Mayer, John Hildt, Jacob Daub, Daniel Pfeifer, William Brown.

*Muskingum conference*: H. G. Spayth, Henry Errett, James Johnston, J. Crum, Christian Berger.

*Miami conference*: Henry Kumler, sen., Henry Joseph Fry, Jacob Antrim, John Fetherhuff, Samuel Heistand, Nathaniel Havens, Andrew Zeller, John G. Pfrimmer, George Hoffman, Dewalt Mechlin, William Ambrose, and William Steward.

Bishop Newcomer opened the conference, reading Matt. 25, offering prayer, and exhorting the brethren to unfeigned love.

The items of general interest passed upon by this conference, may be briefly stated under appropriate heads:

1. *On baptism.* To the last paragraph of the confession of faith, the following words were added :

"That from henceforth it shall not be lawful for one preacher to censure or condemn, whether in private or in public, the mode of baptism of another; and whosoever shall make himself guilty of such act, shall, upon discovery, be considered a defamer, and be held accountable to the next annual conference." This item was reported to the conference by a committee of which the venerable John G. Pfrimmer was chairman, and was adopted by a unanimous vote.\*

\* The early brethren, as we have already seen, set their faces like a flint against ultraism on the subject of baptism. Mr. Huber relates an anecdote of Mr. Grosh, bearing on this subject, which is worth preserving. "A man living in Lancaster county, Pa., some years ago, got under conviction, and began to pray to God. He went about praying in almost every corner for a long time, without finding relief. It came into his mind one day, that if he wanted to get religion, he must be baptized by immersion. At once he resolved to do so, and when he went into the water he had faith that God would bless him, and so it turned out. He got religion in the very act of immersion. From this he argued, that, as he had been seeking the Lord for a long time,

*2. Ordination.* It was decided that in case an elder is elected a superintendent, he need not be re-ordained,—a second ordination being without scriptural warrant. It appears that the idea of ordaining bishops never had any hold in the convictions of the church; and it was owing, no doubt, to a very strong outside influence to which the church was subjected from 1815 to 1821, that a form for the ordination of a bishop was introduced, and under it two bishops, Zeller and Hoffman, ordained. A few years sufficed for this unscriptural usage.

Kindred to the ordination of bishops was that of the ordination of deacons, thus making a third grade in the ministry; and, between 1817 and 1825, quite a number of United Brethren ministers were ordained to the office but did not find him until he went under the water, so that was the only true way, and there is no other, through which to obtain religion. At one time, when arguing in favor of his idea with Christopher Grosh, the latter told him that ‘he knew a man who had been awakened to a sense of his sins, and went about from place to place, seeking the Lord in prayer, just as he had done. At one time this person was in his barn on his knees, when it came into his mind, that he should go up into the garret in his house to pray. Following the impression, he arose from his knees—left the barn—went into the house—and in the act of going up the stairs, before reaching the garret, his soul was set at liberty. This proves,’ continued Grosh, ‘that a person can be converted without immersion; but it does *not* prove that every one who would enter the kingdom, must literally climb a ladder.’ ”

of deacon. This practice was discontinued also. The resolution which was called forth by the election of a new superintendent, H. Kumler, sen., covered the whole ground. It reads as follows:—

“Resolved, That as the newly-elected bishop has already been ordained by the imposition of hands as an elder in the church, a second ordination is not deemed essential to the duties of a bishop; nor do we find a scriptural precedent for a second or a third ordination.”

Thus, after a brief divergence toward episcopal errors, the United Brethren wisely returned to the plain path.

3. *The itinerary.* Two measures were adopted, having an important bearing on the itinerary. 1. The conferences were required to elect presiding elders who should continually travel their districts, and receive an equal salary with the other itinerant preachers. 2. It was voted that a public collection be lifted once a year at each appointment of every circuit, for the support of the superintendents or bishops; and also, that a bishop, if he be a married man, should receive no more than \$160 per annum; if single, no more than \$80. This was the maximum of salary allowed to the other traveling preachers. Hith-

erto the presiding elders had been elected from among the local preachers; and, in most cases, as many presiding elders were elected as there were circuits; and this plan had worked well. It had its advantages; but the time had come when a more thorough and energetic superintendence of the rapidly-enlarging circuits and missions was demanded. The conferences did not all find it practicable to adopt the new plan at once; but it was introduced gradually, and the presiding elders in all the conferences became regular and efficient itinerants. Up to this time, also, the bishops had labored almost without any salary, and no systematic plan of support had been adopted. Otterbein's few wants had been met by the church in Baltimore. Boehm supported himself from his farm. Newcomer, who has never been excelled as an itinerant, sustained himself from his own means. Hoffman, who also gave himself wholly to the work, lived mainly upon his own resources. It is plain, however, that an efficient superintendency can not be ensured without pecuniary cost; and the measures adopted in 1825, added materially to the efficiency of the itinerant system.

4. *Leading questions to candidates for the min-*

*istry.* The leading questions to be answered by candidates for the ministry were revised, and some slight changes made. We insert them as revised:

Have you known God in Christ Jesus as a sin-pardoning God, and have you obtained the forgiveness of your sins?

Have you now peace with God, and is the love of God shed abroad in your heart by the Holy Spirit?

Do you follow after holiness?

Do you believe the Bible to be the word of God, and that therein only is contained the true way to our soul's salvation?

Upon what is this belief founded?

What is your motive for desiring permission to preach the Gospel?

What is your knowledge of faith, of repentance, of justification, sanctification, and redemption.

Does your own salvation, and the salvation of your fellow-mortals lie nearer your heart, than all other things in the world?

Will you subject yourself to the counsel of your brethren? Will you be obedient and ready to speak or hold your peace, as your brethren may think fit or expedient?

Are you willing, as much as is in your

power, to assist in upholding the itinerant plan, and support the same as much as possible?

5. *Fraternal intercourse.* An effort was made by this conference to renew the fraternal intercourse with the Methodist Episcopal church, which had been abruptly broken off some years previously. Accordingly Henry Kumler, sen., and John McNamar, were deputed to the Ohio M. E. conference, Christian Newcomer and John Hildt, to the Baltimore, and H. G. Spayth and Joseph Hoffman, to the Pittsburg. To this well-meant effort, as might have been expected, there was no response. Rapidly-growing churches sometimes forget even the courtesies due to other Christian bodies, and regard as of no account whatever those kindly interchanges of fraternal recognition between sister denominations which are both pleasant and profitable.

5. *The English.* A resolution was adopted in reference to the English language, which serves as an important way-mark. It reads thus: "Resolved that, if necessary, an English as well as a German secretary shall be elected at any annual conference." "If necessary"—this word expresses a great deal. The English language was making its way

into the church, in the west mainly. The discipline issued by the first general conference was printed in the German language only. Between 1813 and 1821, a few English preachers were admitted, and at the general conference of 1821, two of the number, McNamar and Havens, took their seats as delegates from the Miami conference. Others there were in that general conference, who could preach in the English language, but the German was their mother tongue. The German brethren, however, were not unwilling to extend to the English a friendly hand, and therefore they ordered that the discipline of 1821 should be printed in both languages; and so it appeared—the left side of each page German, the right side English.

Again, in 1825 two English delegates, N. Havens and W. Steward, took their seats in the general conference; and by that time, although the business of all the conferences was done chiefly in German, the English interest had become sufficiently important, in some of the conferences, to render it advisable to make an English as well as a German record. For years, during the period of transition from the German to the English language, the discipline was printed in the manner indi-

cated, and some of the conference journals (the Miami for instance) were written in the same manner.

6. *The Communion.* On this subject the following question and answer were adopted:

Quest. Who shall partake of, and whom shall we invite and admit to the Lord's supper?

Ans. First, all true Christians; and secondly, all who are penitent, seeking the salvation of their souls.

7. *Division of the Miami conference.* Up to 1824 the parent conference of the west, the Miami, extended from the Muskingum river, in Ohio, to Harrison Co., Indiana. It was divided into seven presiding elder's districts, described in the journal as follows:—1. Indiana, consisting of Union and Whitewater circuits, including Indiana to the Ohio state line. 2. Dover, bounded eastward by the Big Miami and the state road from Franklin to Eaton. 3. Germantown, extending north to Greenville, Darke Co., O. 4. Miami, extending from the Big Miami to the Black Swamp. 5. Washington, from the Black Swamp to the Scioto river. 6. Circleville, from the Scioto to the Hocking river. 7. New Lancaster, from the Hocking to the Muskingum.

On the 11th of June, 1824, this old confer-

ence of the west convened at Bookwalter's, in Ross Co., O., to hold its last united session. In the same county, and near the same place, it had held its first session, in 1810. The blessing of God upon fourteen years of persevering work, had given to the conference considerable strength, and the wilderness was beginning to blossom as the rose. Early in the session the subject of a division of the conference was introduced, and it was "voted that the Miami conference should be divided, and that the Black Swamp should be the dividing line; provided that the same shall be sanctioned by general conference. Voted, also, that the western part shall retain the name of the Miami conference, and that the eastern part shall be called Scioto." The general conference sanctioned the action of the Miami conference.

7. *Bishops.* On balloting, it appeared that Christian Newcomer and Henry Kumler had received the greatest number of votes; and they were declared superintendents.

The year 1825 is marked by the decease of two more of the venerable German fathers, Abraham Draksel, and John G. Pfrimmer. The character and labors of these distinguished servants of God are noticed at length in the

first volume of this history; also the *decease* of Mr. Draksel.\*

Mr. Pfrimmer, the pioneer of the church in Indiana, died at his home, near Corydon, in Harrison Co., in the sixty-fourth year of his age, having spent, in the ministry, thirty-five years. In 1824 he visited his brethren in the east, and attended the conference which met at Petersburg, where he preached the ordination sermon from Rom. 12: 1, 2. The May following he attended the general conference which met in Tuscarawas Co., O., where he took an active part in the business, "appeared in good health, and preached with his accustomed clearness and power."

After the conference adjourned, and he returned to Indiana, he expressed the conviction that his "race was run," and that, using his own words, he was "soon going to join the great assembly in heaven." As the time of his departure approached, the peculiar force of his sermons was, if possible, intensified. To Henry Bonebrake he declared that his hope in the Redeemer was unshaken, and that it afforded him great joy as his end drew near." While he was uttering these words," says Mr. B., "his countenance beamed

\* Pages 267—271.

as with a light which was visible upon him in death."

On the 28th of November 1826, ABRAHAM MAYER departed this life, in the 64th year of his age. He had been a faithful minister thirty years. He was born in Cumberland Co., Pa.,—a county which has furnished a large quota of efficient United Brethren ministers,—joined the church, and commenced preaching in 1796. His house was a preaching place for many years, and many great meetings were held there, in the early history of the church, in times which tried men's souls. His hospitality knew no bounds. He was also a faithful preacher, never shrinking from any duty required at his hands. He was a member of the first general conference, and of the fourth, which met in 1825, a little more than a year prior to his demise.

In person he was prepossessing, in dress a Mennonite, in heart and life an Israelite indeed. He possessed a strong and cultivated mind. In prayer he had power with God; in preaching he was stern in reproof, and uncompromising in his dealings with sin, reminding one of Elisha the prophet. He loved the cause of the divine Master, and adorned

it with a most exemplary and holy life, giving much of his time to preaching, and of his substance to raise and build up the church, of which he was a father.\* The following pleasing incident in his life, with the accompanying reflections, are from Mr. Spayth:—

"In 1813, when within four or five miles of an appointment which had been announced for him, he inquired at a respectable farmhouse, the road and the distance to Mr. K.'s. The lady of the house, after giving him the desired information, wished to know whether he was the minister who was expected to preach at Mr. K.'s. He replied in the affirmative.

"‘But,’ said she, ‘you do not look like our ministers,—what church do you belong to?’

“‘United Brethren,’ he replied.

“She understood him to say ‘*Converted Brethren*,’ and repeating the word to her husband, she said, ‘who ever heard of the *Converted Brethren* church?’ ‘You may have misunderstood the man,’ suggested the husband. ‘No,’ she insisted, ‘he certainly said he belonged to the *Converted Brethren*.’ “‘Now,’ said she, ‘this is very strange; suppose we go to the meeting,—and so they

\* Spayth, p. 172.

went. The lady said she was resolved to hear what a converted preacher would preach, expecting to hear something either to amuse or to ridicule. But conviction ensued from what she heard, and the word *converted* rang in her ears all the while, and resulted in the conversion of herself, her husband, and of many in their neighborhood. And yet this man and his wife, had, in their youth, been catechised and confirmed. This is but a case out of a thousand, where under catechetical instructions and trainings, the youthful subjects, nevertheless, remain in profound ignorance of the cause, the nature, and the necessity of the new birth, and as ignorant of the truth of the converting power of God, by a happy experience, as if it were no part of the doctrine of Jesus Christ. *O ye pastors, is it possible that the hungry sheep look up, and are not fed?"*

Come to Calvary's holy mountain,  
Sinners ruined by the fall!  
Here a pure and healing fountain,  
Flows to you—to me—to all—  
In a full perpetual tide,  
Opened when the Savior died.

## CHAPTER IX.

SECRET SOCIETIES—GEN. CONFERENCE OF 1829.

"From the very commencement, the United Brethren in Christ discountenanced secret societies, and refused to receive members of such societies, however unexceptionable in every other respect, into the church, except on one condition, viz., *separation from such orders.* \* \* We do not wish to magnify ourselves against any association of men, but it is sufficient for us to know that a Christian church is one thing, and a secret society quite another. Neither the men belonging to such an order, nor the order itself, could suffer loss by being connected with a Christian church. But not so with the church and its connection with secret combinations. Every such connection has proved a hurt, and a deadly wound. It is to such churches as the leprosy of Géhazi. We have not coveted the Syrian's silver nor changes of garments, and saved

the church!" These are the well-weighed words of one of the fathers in the United Brethren ministry.\* Another of the German fathers says that "Anti-Masonic principles in our church are coeval with her existence." One of the early English ministers† says: "Thirty-six years ago I foolishly joined the Masonic fraternity, for which I was soon expelled from the church. I approve the act; for I soon learned that the oaths and obligations of the order were contrary to God's word, and anti-Christian in their tendency."

While the church was confined mainly to the German communities, the seductions of secrecy had little or no influence upon it. We have obtained the name of but one minister in the East (there may have been others however), who became a Freemason, previous to 1826. John Brown, a young minister of much promise, who had a fine command of both the German and the English languages, of Irish ancestry, on the father's side, in an evil hour, and under the pressure of severe trials, occasioned by the meager support which he received, was induced to take several degrees of Freema-

\* H. G. Spayth.

† J. A. Ball.

sonry. He had not gone far, however, until he had reason to repent. The work of the order had in it nothing congenial to his religious spirit; he saw much that he was obliged to condemn; and, worse than all, he had crippled his influence as a minister of Jesus Christ; even the promised worldly advantages, which had been held up to his eyes to lure him into the fraternity, disappeared. He repented heartily, and was forgiven; but his religious character had received a shock from which it never recovered; and he deemed it best to withdraw from the church.

But it was in the Miami conference, where quite a number of English ministers had been received, that the severest conflict with this wily foe was experienced. At the annual session of this conference, which met on the 6th of June, 1826, the character of Alfred Carder was arrested, on his examination, because he had attended a Masonic lodge. After considerable debate, on the first day of the session, the case was laid over until the succeeding day, when a vote was taken, strongly disapproving of Mr. Carder's course. After further examination, by calling the roll, and asking each mem-

ber whether or not he was a Freemason, it appeared that two other ministers of the conference had been drawn into the mystic brotherhood, viz., John McNamar and Aaron Farmer. These ministers, with Mr. Carder, were among the most influential members of the conference. On the third day of the session (June 8th, 1826), after a thorough discussion of the subject, the conference adopted the following paper by a unanimous vote:

“Whereas, we have members in this conference who belong to the Masonic fraternity, therefore we feel a disposition to bear with them, and deal with them as brethren, so long as they do not attend Masonic lodges; \* \* but if any of our brethren should hereafter join said fraternity, they shall not only be deprived of the privilege of taking charge of a circuit, or of holding any authority in an official capacity, but they shall thereby expel themselves from the connection. No preacher shall encourage any of our members in joining the Masonic fraternity, nor those who are Masons in joining our society.”

It was also provided that a circular be sent through the connection, as far as it

might be thought necessary, containing this action, together with the vote of the previous day in relation to attending Masonic lodges.

This paper was adopted, it should be noticed, *several months before the first whisper of the Morgan Revelations was heard*; and when Masonry was a numerous and powerful association, with one or more lodges in every city in the United States. It was in the autumn following the action of the conference which we have recorded, that it became known that William Morgan was about to publish a volume exposing the secrets of Freemasonry.\* *This fact at once and forever extinguishes the idea, recently put forth, that the opposition of the United Brethren in Christ to Freemasonry grew out of the Morgan excitement.*

All the members of the conference, then numbering sixty-two, including those who had joined the Masons, appeared heartily to endorse the action taken. John McNamar made no defense of the institution; and, during the remainder of his eminently useful life, he stood firmly upon the ground oc-

\* New American Cyclopedias, Vol. I., Article, Anti-Masonry.

cupied by the church, never betraying the confidence his brethren reposed in him.

Aaron Farmer, a younger man, had been decoyed into the lodge by persons who professed a very high appreciation of his talents, who expressed sympathy for his hard lot as an itinerant preacher, and who willingly paid his admission fee. He was assured that there was nothing in the institution which would interfere with his duty to his church, his country, or his God; and that, on the other hand, it would raise him up hosts of friends who would defend him when in danger, and assist him when in want. With many misgivings he had consented that his name should be presented, and in due time he had appeared at the lodge-room, and was initiated. "I then," to use his own words, "became a backslider in heart, and, for a period, kept up the form of godliness, without enjoying its power. Alarmed at the profanity of the initiatory oaths, ashamed of the ridiculous work of the lodge-room, and afraid to confess my error, and thus bring upon myself the displeasure of the order, I stood for a time confounded, unable to decide what to do." At this juncture the conference convened, and its decis-

ive action aided him in reaching a safe conclusion. Some time after the conference he severed the mystic bonds which he had so uneasily worn, and became a free man again. "*I resolved,*" said he, "*to break the unholy alliance, and be at peace with God.*" This resolution he executed with his characteristic energy. Subsequently he traveled extensively, and lectured to crowded audiences, exposing the secrets of Freemasonry, and proving that the institution is unworthy the confidence of honest men. His lectures upon this subject created great excitement; and he was abused and threatened in the usual style; yet, to the day of his death, he swerved not from his testimony. At the last conference which he attended, at Corydon, Indiana, he spoke earnestly upon the subject, recurring, with tears, to his former painful experience of the wickedness of the system, and beseeching the brethren never to swerve from the position they had taken.

With Alfred Carder the case was quite different. He had yielded to the decision of the conference a formal, and, apparently, honest assent; but his heart was not divorced from the fraternity, and he did not fulfill his implied pledges. He soon began

to speak disrespectfully of the conference and of the church; and, as he was a shrewd man, he gave the Brethren much pain. The wicked, and especially the Freemasons, enjoyed his thrusts at the church, appreciated his society, and flattered his wit and talents. At the next session of the conference his name was erased from the minutes; and by this time he had become a Universalist, and was, soon after, employed to preach that heresy in Miamisburg, O. Over the remainder of his life let charity throw a veil.

At the conference in the East, which met in April, 1827, the following resolution was adopted: "Resolved, That we, the members of this annual conference, do not approve of any of our preachers or members belonging to the order of Freemasons; and that, in future, every preacher, and every member, who is connected with this order, or who joins it, shall lose membership in our church."

The United Brethren were not influenced by prejudice, but by reason, in reaching the grave conclusion just noticed. In the first place, they could never see why any *good* society should be *secret*. They reasoned thus: If there is any thing good in Freemasonry, or other se-

cret order, the public need not be kept in ignorance of it; if there is any thing bad, the vail of secrecy should not shield it from reprobation. They also believed that secrecy, as a principle, does not need culture; that a frank, open-hearted spirit is more in accordance with the genius of the Christian religion; that error and crime, not truth and goodness, naturally seek the night and the darkness.\* Jesus, our exemplar, says: "I spake openly to the world, and in secret have I said nothing."

### The claims of Freemasonry upon the time

\* Some remarks by the late Horace Mann, one of the most clear-headed men of his age, corroborate this view. He says: "It seems to me that all the higher and nobler instincts of mankind are adverse to such associations. In all ages openness, frankness, artlessness, sincerity, candor, or by whatever other name the free and true expression of a man's conscientiousness may be indicated, have always commanded the admiration of men; while secrecy, disguise, concealment, or a disposition to hide one's thoughts and purposes from his fellow-men, have been regarded with strong repugnance and condemnation. \* \* Why do all languages ascribe an open countenance to a brave and high-souled man, but a close, shy, disguised, secretive one to villains? \* \* One man we call open, frank, transparent; having a window in his bosom through which we can read his heart; with no labyrinth between his breast and his tongue where the truth gets lost. Another is secretive, counterfeit, buried in disguise, deceptive, only half opening his eyes, so that he may see out, but no one see in. \* \* To what class do the secretive animals belong—the fox, the tiger, the cat, the snake? Should brutes imitate men, as in *Aesop's* time, would not these form the secret societies?" See whole letter in Religious Tel., Vol. VII. No. 13.

and money of Christians were regarded as coming into conflict with the claims of Christ. The Brethren believed the scripture which saith, "Ye are not your own," and they regarded an entire consecration of soul, body, time, and estate to Christ, the divine purchaser, as their "reasonable service. Hence, they did not dare to devote a large share of time and money to a purely worldly institution,—an institution, to say the least of it, in no way interested in, or connected with, the Redeemer's cause.

Moreover, Freemasonry is manifestly of the world. Its pretensions to divine origin are too ridiculous to be entertained by any serious mind. But Christ's disciples are commanded to "come out from the world"—to "be separate"—to "be not conformed to the world"—to seek not its "friendship," on peril of losing the friendship of God. Therefore, the Brethren stood aloof from Freemasonry, and from similar worldly societies. The passage, "Be ye not unequally yoked with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an

infidel?" they regarded as conclusively prohibitive of a Christian's connection with secret societies. Its application to kindred associations existing in the times of the apostles, is, we believe, generally conceded.

Again, the oaths exacted by Freemasonry, the secret order after which nearly all others have been modeled, were a stumbling-block to them. Being largely made up from the good old Mennonite stock, they regarded swearing, even before the civil magistrate, as a sin. This conscientious regard for "yea, yea, and nay, nay," frequently involved the early Brethren in difficulties with the civil authorities. About the year 1830, for example, "a highly respectable citizen of Maryland, and member of the United Brethren church, was summoned as a witness before a court of justice. The court refused to allow him to affirm, and demanded that he should be sworn. The witness replied that his conscience would not permit him to swear the oath required. The judge replied, that if the church of which he was a member had a rule of discipline to that effect, he would allow him to affirm, if not, he must swear. No such rule had been enacted, and the brother refused to swear. The court was about to com-

mit him for contumacy, but the counsel prevailed upon him to allow the brother to affirm. The general conference of 1833 took up the subject, and embodied what had been the prevailing sentiment of the church, in the following rule:

"We, the United Brethren in Christ, do believe that the practice of swearing, either by the Bible, or in the name of Almighty God, is contrary to the word of our Lord Jesus Christ, who says, *Swear not at all*; and that the mode of testifying to the truth, when required so to do in a legal form by way of affirmation, is on us solemnly, conscientiously, and fully binding before God, to tell the truth, the whole truth, and nothing but the truth."

Entertaining these conscientious views in respect to civil oaths, administered by a magistrate, it was perfectly natural that United Brethren should be repulsed by the horrible oaths administered in Masonic lodges. When required, as a condition of admission to a lodge, to solemnly swear that they would "ever conceal, and never reveal any part or parts, art or arts, point or points, of the secrets, arts and mysteries of Freemasonry,—that they would not write, print, stamp, stain,

cut, carve, indent, paint, or engrave them—so as to make the most intimate friend acquainted with them, under no less a penalty than to have their ‘throats cut across,’ their ‘tongues torn out by the roots,’ and their dead bodies ‘buried in the rough sands of the sea,’ ” they wisely shrank back in horror and disgust. A man who takes the entered apprentices’ oath,\* and the other oaths administered at each new degree, must acquire a wonderful facility in hard swearing.

But they did not confine their reprobation to secret *oath-bound* societies. They regarded the promise, whether with an oath or upon honor, “not to make known matters which were to be subsequently communicated; or to obey a code of laws with which they were not acquainted,” as a sinful promise, because they could not be sure that the law of God, which is above all human laws, and all obligations to human organizations, would not require them to divulge those very matters. Such cases have occurred.†

\* See Bernard’s Light on Masonry, page 27.

† Elder DAVID BERNARD was brought by his conscience to this very point. He says:—“Are the oaths of Freemasonry then congenial to the duties which I owe to God and my fellow-men ? If they are, I most certainly am bound to keep them ; if not, to break them. But Freemasonry, as a system, is dark, unfruitful, selfish, demoralizing, blasphemous, murderous, anti-republican, and anti-Christian—opposed to

And they could not be certain that the unknown laws of the secret fraternity would not come into conflict with the laws of God, and hence, if obeyed, involve them in sin. They regarded such oaths and promises as also "ensnaring and enslaving to the conscience" and as making themselves, in reality, the servants of men. It is true, that the advocates of secret societies endeavor to evade the force of these objections by saying that before the oath or promise is administered, the candidate is informed that there is nothing in the institution which will require him to violate his duties to himself, his country, or his God. But by whom is this assurance given? By men, to say the least, fallible men; and in the nature of the case they can not know that such is the fact. When they give this assurance to a candidate they only give their opinion; and it may be an erroneous one. What folly, then, for a man who is responsible to God, whose conscience should remain perfectly free, and whose tongue should be ever unloosed to

the glory of God, and the good of mankind; and hence, in bursting asunder the bonds of the fraternity, and publishing their secrets to the world, I am doing no more than is required by the principles of moral obligation, and fulfilling the duties which I owe to God and my fellow men."

speak for the right, to bind his conscience to a secret order, and allow that order to tie his tongue, in respect to acts of the greatest importance, until that tongue shall be palsied in death! The consciences of the United Brethren in Christ could not endure such oaths or promises.

Moreover, the fact that Freemasonry, the secret society generally known during the period under consideration, ignores the divine claims of Jesus, and places his holy religion on a level with Judaism, Mohammedanism and Deism, could not fail to repel the Brethren, to whom Jesus was the Alpha and the Omega. How could they fraternize with those who reject the Lord, or who follow the false prophet; and how could they find it in their hearts purposely to omit the name of Jesus in their prayers?\*

\* The proof that Masonry does exclude the name of Jesus from its prayers is abundant. The following correspondence, copied from the *Mirror and Keystone*, a Masonic publication, issued at Philadelphia, is in point:—

TERRE HAUTE, IND., June 15th, 1859.

DEAR SIR AND BROTHER:—It would give me and a goodly number of brethren great pleasure, if you would discuss, in your valuable and wide-spread *Mirror and Keystone*, the following question: *Is it Masonic to have a strictly Christian prayer at opening and closing a lodge,—such a prayer as all Masons can not conscientiously join?* I suppose you have answered this question often, but not in your paper since I became a reader of it. The circumstances which cause me to ask this question are these. Several of our brethren, who are Christian minis-

Finally, a most weighty reason for the position taken by the United Brethren in Christ in regard to these societies is this, that in no other way can the church preserve its independence. A church, they believe, should suffer no bands of servitude to be placed upon her neck, whereby her freedom would be compromised. She is to be God's untrammeled servant. But it is well

ters, are, whenever present at the opening or closing of a lodge, requested by the W. M., to offer prayer, which request they always comply with, closing their prayers with, "*for the sake of Jesus Christ,*" etc., which form of prayer, although obnoxious to several of the brethren of the Jewish faith, is still adhered to, in spite of their protests, whenever one of the minister brothers chances to be in the lodge at the opening and closing of the same. Our Jewish brethren contend that the prayer in the opening or closing is a part of the ceremony of the opening and closing of a lodge, and as such a Masonic ceremony, it ought to be Masonic, *i. e.*, of universal application. I have no doubt, sir, that you will handle this question, which involves such a great Masonic principle, with your usual ability, supported by ancient and modern Masonic authority.

#### REPLY.

The question submitted to us by our correspondent, is one that has long been settled by enlightened Masonic opinion, as well as by the Constitution of Masonry; and the reverend brethren, who, by their invocations in a Masonic lodge, address their petitions to any other than the Supreme Being, the creator of heaven and earth, violate the plainest principles of Masonry. It is almost superfluous to reply to the question, because the prayers referred to conflict with the universality of Masonry, which must be patent to every Mason who has the least knowledge of the principles upon which the Masonic order is based.  
\* \* \* All invocations in a Masonic lodge must be addressed to God, and to God only. Any thing that conflicts with the universality of Masonry is wrong.

known that churches which admit members of secret orders to their communion, dare not either in the pulpit or through the press permit a decent freedom of opinion. Every mouth must be stopped. Secret combinations may drive away the members of the household of faith from the altar of their own church, and the minister from the grave of one of his own people; and yet not one word of remonstrance is suffered. Ministers in those bound churches have been heard to say,—“We know these societies are wrong, but we dare not say a word.” The Brethren have maintained a position of independence, and may boldly utter their honest convictions without asking permission from a secret oath-bound society. God be praised that this church has never submitted its neck to the galling yoke of servitude!

In the autumn of 1826, a few months only after the Miami conference had adopted the vigorous measures to preserve the purity of the church to which reference has been made, it “became known in the vicinity of Batavia, N. Y., that William Morgan, a mechanic of that village, was about to publish a volume exposing the secrets of the

order of Freemasons. While the rumor was spreading through the adjacent country, the community was electrified by tidings that Morgan had been seized one evening, forcibly abducted and carried off, no one could say whither. Excitement naturally ensued and diffused itself; committees of vigilance and safety were formed; and an investigation initiated which resulted in tracing the abductors and their victim to westward upon the Ridge Road to Fort Niagara, near Lewiston, N. Y., whence it ultimately appeared that Morgan had been taken forcibly out upon Lake Ontario in a boat, and sunk in its depths. The persons by whose aid he was rapidly and quietly conveyed, in a carriage drawn by relays of horses, from Batavia to Fort Niagara (a distance of over a hundred miles), were said to have been [and were] Masons, while members of the order on every side were heard to justify the presumed outrage; saying that if Morgan had been treated as was alleged, it was no more than he richly deserved."\*

All efforts to bring the murderers of Morgan to justice were effectually baffled, and it was "judicially established, by the

testimony of seceding Masons, that oaths were administered to and taken by those admitted to the Masonic lodges—at least in certain of the higher degrees,—that disqualified them from serving as jurors in any case where a brother Mason of like degree was a party, and his antagonist was not. The judges who so decided were not of the anti-masonic party.”\* This terrible murder, and its obstinate concealment and justification, created great opposition to Freemasonry; and for a time the whole country was convulsed with excitement. Many lodges surrendered their charters. Morgan’s Revelations, which cost him his life, were published, and hundreds of seceding Masons, of undisputed veracity, testified to their truthfulness. At one time one hundred men who had been Freemasons, some of them far advanced in its mysteries, met at Le Roy, New York, and adopted the following declaration:

“We are opposed to Freemasonry because we believe:

“It exercises jurisdiction over the persons and lives of the citizens of this republic.

“It arrogates to itself the right of pun-

\* New American Cyclopedia.

ishing its members for offenses unknown to the laws of this or any other nation.

“It requires the concealment of crime, and protects the guilty from punishment.

“It encourages the commission of crime, by affording the guilty facilities to escape.

“It affords opportunities for the corrupt and designing to form plans against the government, and the lives and characters of individuals.

“It assumes titles and dignities incompatible with a republican government, and enjoins an obedience to them derogatory to republican principle.

“It destroys all principles of equality, by bestowing its favors on its own members, to the exclusion of all others, equally meritorious and deserving.

“It creates odious aristocracies, by its obligations to support the interests of its members, in preference to others of equal qualifications.

“It blasphemes the name, and attempts the personification of the Great Jehovah.

“It prostitutes the sacred Scriptures to unholy purposes to subserve its own secular and trifling concerns.

“It weakens the sanctions of morality and

religion, by the multiplication of profane oaths and immoral familiarity with religious forms and ceremonies.

“It discovers in its ceremonies an unholy commingling of divine truth with impious human inventions.

“It destroys a veneration for religion and religious ordinances, by the profane use of religious forms.

“It substitutes the self-righteousness and ceremonies of Masonry, for real religion and the ordinances of the gospel.

“It promotes habits of idleness and intemperance, by its members neglecting their business to attend its meetings and drink its libations.

“It accumulates funds at the expense of indigent persons, to the distress of their families, too often to be dissipated in rioting and pleasure, and in its ceremonies and exhibitions.

“It contracts the sympathies of the human heart for all the unfortunate, by conferring its charities to its own members; and promotes the interest of the few at the expense of the many.”

This movement gave additional strength to the anti-secret society sentiment of the

church; and, as some difficulty had been experienced in the west, the general conference which convened in 1829 adopted the following resolution, to be inserted as a rule of discipline: "Resolved, that in no way or manner, nor in any sense of the word, shall Freemasonry be approved or tolerated in our church; and that should any member of our church, who may now be a Freemason, continue to attend their lodges, or as a Freemason, attend and take part in their processions; or if any member join the Freemasons, such member, by such an act, excludes himself from membership in our church."

This rule was adopted by a unanimous vote of the conference, and was supported by none more firmly than by John McNamar and Aaron Farmer, both members of the conference, and both practically acquainted with the inside life and workings of the institution. The success with which the church has sustained this position will be noticed in subsequent pages of this work.

On the 15th of May, 1829, the FIFTH GENERAL CONFERENCE met in Fairfield Co., Ohio. Members present:—Christian Newcomer and Henry Kumler, bishops.

*Hagerstown conference:*—William Brown, Thomas Miller, Henry Burtner, John Zahn, Jacob Erb, Simon Dreisback, John Hendricks, Ezekiel Boring.

*Miami conference:*—Henry Joseph Fry, Andrew Zeller, John McNamar, John Denham, Jacob Flickinger, John Fetherhuff, Geo. Bonebrake, Aaron Farmer.

*Muskingum conference:*—John Crum, John Hildt, and John Bash.

*Scioto conference:*—Joseph Hoffman, John Coons, Geo Benedum, James Kinney, Elijah Collins, James Ross, John Russel. In all, twenty-eight.

Several changes were made in the boundaries of conferences. A circuit had been formed in the Sandusky country, which had been connected with the Scioto conference. It was resolved that this circuit be attached to the Muskingum conference. The western line of the State of Ohio was made the western boundary of the Miami conference; the church west of that line was constituted a conference, and called Indiana conference.

"The committee appointed to divide the Hagerstown conference reported that said district shall in future consist of Virginia and the counties of Washington and Alle-

ghany in Maryland; and that the remaining part of said district shall constitute a new one, to be called Harrisburg district." Subsequently these names were changed, the former to Virginia and the latter to Pennsylvania. It was decided that presiding elders should be elected annually. The rule adopted in relation to Freemasonry has already been noticed. C. Newcomer and H. Kumler, sen., were re-elected general superintendents.

One thing more which occupied a portion of the attention of the general conference of 1829 deserves a passing notice. About the year 1824 an exciting controversy was commenced in the M. E. church, in relation to church government; and immediately after the rise of the general conference of that year, a meeting of reformers was held in Baltimore, at which it was determined to publish a periodical entitled, "Mutual Rights of the Ministers and Members of the M. E. Church." The meeting also resolved itself into a "Union Society," and recommended that similar societies be organized in all parts of the United States, in order to ascertain the number of persons in the M. E. church friendly to a change in her

government, which would divide the legislative, executive and judicial powers of the church between the ministry and laity.

In 1827 another general convention was held in Baltimore, composed of ministers and laymen, elected by the Union Societies, which prepared a memorial to the general conference to meet in 1828, "praying that the government of the church might be made representative, and more in accordance with the mutual rights of the ministers and people." "To this memorial the general conference replied, in a circular, claiming for the itinerant ministers an exclusive divine right to the same unlimited and unamenable power, which they had exercised over the church since 1784." The reformers, losing all hope of a change in the government of the church, called another general convention, which met in Baltimore Nov. 12th, 1828, and organized a provisional government for what were termed the "Associated Methodist churches."\*

As a representative of this newly formed church, Mr. Collins presented himself before our fifth general conference.

\* In November, 1830, the new church was fully organized, under the name of *The Methodist Protestant Church*.

He was kindly received, and addressed the conference in relation to a union of the two churches. The conference took up the subject, and appointed a committee to prepare a letter to be sent to the church above named by its delegate, Mr. Collins. The letter, as prepared by the committee, and adopted by the conference, reads as follows:

“BELOVED BRETHREN:—Your friendly and brotherly communication has been delivered to us by your messenger, Bro. Collins, and is received by us in the same friendly and brotherly spirit in which it was communicated.

“Dear Brethren! to increase brotherly love and Christian fellowship toward all the children of God, always has been, and, we hope, will continue to be, the principle by which we are actuated; and upon this principle we give you the hand of fellowship.

“The proposition made to us by your messenger has been duly considered, and its importance acknowledged; but, dear brethren, if you have made yourselves acquainted with our discipline and form of church government, you will readily perceive that this body has no legal power to act on the

proposition of your messenger. The members of this body are elected by the members of our society; \* \* and our constituents are as yet uninformed of the request made by your messenger to us; and of course we are not able now to ascertain their opinions and views on the subject.

"In a case of such importance we do not consider it prudent to act without special instruction from our constituents upon the subject. We have therefore to decline your friendly invitation to send delegates to your conference at the present time and under the present circumstances.

"That the Great Head of the church, our Lord Jesus Christ, may make you instrumental in his hands in the salvation of many souls, is the sincere prayer of your brethren in Christ."

A very friendly reply to this letter was sent to the Miami conference, at its session in May, 1830. Much pleasure was expressed with the contents of the letter from the United Brethren general conference. But these friendly interchanges were not long continued. The Reformers had introduced some popular elements into their government; but unfortunately, slaveholding was not prohibited; the

principle of caste was encouraged; and it was not long until the slave power fastened disgraceful shackles on the press of the young church, put manacles upon its strongest men, and, in the general conference, voted down a resolution that "slavery is an evil under some circumstances." A division of the church, or rather a secession of the northern portion of it, has been the result. The connection of the Reformers with secret oath-bound associations formed another barrier to union.

## CHAPTER X.

THE OLD CONFERENCE—BURTNER—CRUM—  
THE BENEVOLENT FUND SOCIETY—ADAM  
LEHMAN—DIVISION OF THE OLD CONFER-  
ENCE—CHRISTIAN NEWCOMER, HIS CHARAC-  
TER AND DECEASE.

The reader has already traced the history of the old conference from the period of its organization in 1789, up to 1820. He has seen the venerable men who formed it, one by one, exchanging the cross for the crown. He has observed with pleasure the expansion of the work, and the establishment of two conferences in the west, as offshoots from the old conference. Now let us turn, with affectionate interest, to the old parent conference again, see how it fares with her, and trace her history for a few years more. We have seen that in 1820 the conference was composed of about fifty preachers, six of whom were itinerant, four circuits, and four presiding elder's districts;

and that the whole sum paid for preaching amounted to \$371 40.

At the session of the conference in 1821 some valuable additions were made to the ministry. Among those admitted were CHRISTIAN TROUP, one of the pioneers of the church in the far west, and HENRY BURTNER. Of Mr. Troup notice is taken in a subsequent chapter, in connection with the rise of the church in Iowa. Mr. Burtner\* was born in Cumberland county, Pa., A. D. 1800. In his eighteenth year he was converted at one of the "great meetings" held by the United Brethren in the Cumberland Valley. Soon after his conversion he began to speak in public, and in his twenty-first year was received into the old conference, and appointed to regular work in the traveling connection. In the first day of his twenty-first year he left his father's house for his field of labor; and for three years he traveled in the mountainous regions of Pennsylvania, and in portions of Virginia and Maryland. His education and preparations for the pulpit being German, and the demand for preaching, in the English language, between 1825

\* Most of the facts of this sketch are condensed from a sketch in Unity Magazine, by Rev. J. Markwood.

and 1830, in all the portions of the church contiguous to him (as he was now married and settled in Virginia), being largely increased, he gradually retired from the itineracy. However, he served many years in the capacity of a local presiding elder. In 1829 he was a delegate to the general conference; also in 1849. He was a pleasant companion in the social circle, and in hospitality was rarely excelled. The itinerant preacher always found a hearty welcome at his house and handsome aid from his purse. Never was one truer to the pledge implied in the question: "Are you willing, as much as is in your power, to assist in upholding the itinerant plan?" Mr. B. was above the medium size, and he had a fine face, a remarkably penetrating eye, and was a preacher of depth and power. After much and long-continued suffering, he died in Rockingham Co., Va., Jan. 5th, 1857, having been in the ministry thirty-six years. Two years prior to his death, a daughter, Mary by name, to whom he was greatly attached, died in faith and hope; and when he was dying, as if he saw the spirit of his child near him, he exclaimed, "Mary, Mary!"

In 1823 CHRISTIAN CRUM, one of the oldest

and best ministers of the conference died. Of this venerable father in the United Brethren ministry, and Henry, his brother, Henry Smith, of the M. E. church, in a letter to the author, written in his ninety-first year, says: "The Crums, Christian and Henry, I knew from my boyhood. They were our neighbors. They were twin brothers, and so much alike that in early life it was difficult to tell them apart. They were raised, I believe, in the German Reformed church, but destitute of the power of Godliness. They prayed and preached in the German. In the work of the ministry Christian took the lead, and always kept it. I never shall forget the good and fatherly advice he gave me when I was yet a wild boy, and the impression it made on my youthful mind. They both became itinerants. Christian traveled pretty extensively, and was an acceptable and useful preacher. I revere his memory. He was much beloved. Henry was a good man, and useful. His house was open to the English (Methodist) as well as German (United Brethren) preachers. There I heard the venerable Otterbein preach; and, among others, received the sacrament at his hands."

Christian Crum was a member of the first general conference.

In 1821 the "BENEVOLENT FUND" movement was originated in the old conference. A committee, consisting of Jacob Baulus, John Snyder, Jos. Hoffman, Abraham Mayer, Geo. Guething, and John Hershey, to whom the subject was referred, reported to the conference the following resolutions:

"Resolved by the ministry of the United Brethren in Christ, in conference assembled, that there is great necessity of forming a society, to create a fund from which the traveling, and the worn out, and superannuated ministers shall be supported.

"Resolved, That in every circuit agents shall be appointed to invite persons to join this society and to get subscriptions.

"Resolved, That a committee be appointed by this conference, to draw up a Constitution for this benevolent society, and lay the same before the next annual conference.

"Resolved, That to help those now in need a subscription be circulated in this conference room.

"Resolved, That a copy of these resolutions be sent to the general conference, and to the annual conferences in Pennsylvania and Ohio."

The report was adopted by a unanimous vote, and J. Baulus and J. Hildt were constituted a committee to draft a Constitution.

At the conference in 1822 the constitution prepared by the committee was presented; and adopted; and J. Braiser of Chambersburg, V. Daub and J. Cronise of Frederick, A. Newcomer of Washington, S. Huber of Rocky Spring, J. Wenger of Franklin, and Geo. Martin of Hagerstown, were constituted a board of trustees to manage the funds of the society. The presiding elders reported that they had secured about \$400 for the society during the year; and they were instructed by the conference to continue their efforts.

In 1826 an auxiliary Benevolent Society was chartered in Ohio, of which Jos. Hoffman, D. Mechlin, S. Hiestand, L. Kramer, S. Meyers, G. Benedum, and John Coons were the trustees.

The Benevolent Society aimed to create a fund, the interest of which should afford relief to the needy ministers and their widows and orphans. Persons might become members of the society for life, by the payment of \$10, or for a single year by the payment of the interest of \$10. By

means of subscriptions and donations quite a large capital stock was accumulated. But it soon became evident, as the number of laborers in the vineyard increased, that other, and more effectual means, were necessary, in order to supply the wants of the rapidly-multiplying worn-out ministers, and of their helpless widows and orphans; and at the general conference of 1853 measures were adopted, looking toward the dissolution of the old society, and providing for an equal distribution of its stock among the several conferences, and for the reference of the whole matter of provision for the class of persons named to the annual conferences.

In the year 1823 ADAM LEHMAN, a member of this conference at its organization in 1789, died, having attained to his ninety-first year. He was an early co-laborer of Otterbein, and a devoted Christian minister for many years. As his name has frequently been confounded with that of his son, we will add in this place, that he was succeeded in the ministry by his son, JACOB ADAM LEHMAN, who was one of the first United Brethren itinerant preachers in the Miami conference. Jacob Adam, like his father, was a man of unimpeachable character, and

of deep piety. He enjoyed for many years the full assurance of faith. Possessing a vigorous constitution and unimpaired health, he toiled on to his 90th year in the Lord's vineyard. On the 30th of May, 1848, his sun of life, unobscured by a single cloud, set in glory. He also left a devoted son, who is still in the ministry.

In 1823 Jacob Erb and Gideon Smith; in 1825 John Zahn, A. Hershey, William R. Rhinehart; and in 1827 George Hiskey, were received into conference. These were all valuable accessions, as the reader will learn from subsequent chapters of this history.

At the conference which met in Chambersburg in 1825, thirty-five ministers were in attendance; and at the close of the examination the secretary writes: "Praise God, there was universal love among the brethren, and no complaint was made. God had been with the brethren, and blessed them on their different fields of labor."

At the general conference of 1829 the Harrisburg, or Pennsylvania conference, as it was afterwards called, was set off from the old conference; or, it may be nearer the truth to say that the old conference was divided. The general conference record is as follows:—

"Resolved, That the Hagerstown conference district be divided to the best advantage, and that the brethren, Hildt, Brown, Zahn, and Miller, constitute a committee for the purpose."

"The committee appointed to divide the Hagerstown conference district, reported that said district shall in future consist of the state of Virginia, and the counties of Washington and Alleghany in Maryland, and that the remaining part of the said district shall constitute a new one, to be called the Harrisburg district."

In March, 1830, the venerable old body assembled at Shopp's meeting-house, near Shiremanstown, Cumberland Co., Pa., to hold its last meeting. The names of seventy-six ministers were enrolled, fifty-eight of whom were in attendance.

For the first time in a long series of years, the familiar face of Newcomer was absent. A few weeks before, he had gone to be present with the Lord. "Love and unity," writes the secretary, "reigned in the conference." Near the close of the session it was

"Resolved, That in future Hagerstown conference shall have the old protocol (minutes), and that Harrisburg conference shall procure a new book." To this resolution it is added that "bishop Kumler gave to William Brown

\$2, with which he shall procure a new protocol for Harrisburg conference, and shall transcribe from the old into the new all proceedings of importance."

Thus was the original conference of the United Brethren in Christ, after an existence of forty-one years, divided,—the southern part retaining the old name, and the old protocol. The old name was soon exchanged for Virginia, and Harrisburg for Pennsylvania. Bidding the dear old conference an affectionate farewell, we shall make the acquaintance of her daughters and granddaughters, in whom will be seen, we are happy to know, the exalted virtues of the mother. Of the number of members in the old conference district, in 1830, we have no knowledge. It is evident, however, from such statistics as we have, that the work, during the ten years between 1820 and 1830, was carried forward successfully.

COMPARISON OF THE STATISTICS OF 1820  
AND 1830.

	Preachers.	Cir. and Sta.	Itinerants.	Paid for support of preaching.
1830	76	11	16	\$1,263 36
1820	51	4	6	371 40
Inc.	25	7	10	\$891 96

It has been already remarked that at the last annual meeting of the old conference Christian Newcomer was absent. This venerable Christian bishop finished his course on earth March 12th, 1830, in the 82nd year of his age. He commenced preaching in 1787; was a member of the first conference in 1789; presided at the first conference in Ohio in 1810; was elected bishop for one year, in 1813, after the death of Boehm, and about six months prior to the decease of Otterbein; was ordained formally as an elder, by Mr. O., a few days previous to Mr. O.'s death; was re-elected bishop for three years by the conference in the east, in 1814; and was re-elected by the first general conference in 1815, and by each succeeding general conference, including that which met in 1829, the year preceding his death. He was a minister fifty-three years, and a general superintendent almost seventeen years.

Few ministers in America have performed more work in the Lord's vineyard. Entering the field at early dawn, he bore the burden and heat of the day, and rested not a moment, relaxed not a muscle, until the sun went down. For fifty-three years he was in his saddle almost daily, visiting and preach-

ing from house to house, from city to city, and from state to state. He was the messenger of salvation to multitudes in Maryland, Virginia, Pennsylvania, and Ohio; and he also preached in Indiana, Kentucky, New York, and once visited Canada. Nineteen times he crossed the Alleghany mountains on horseback, after he had passed his sixty-first year.

A good German training at home had given him a vigorous constitution and habits of industry. He always kept a good horse, and knew how to take care of him, and to prize him. Hence, when well-mounted, as he always was, it mattered little about cold, rain, hail, snow, mud, or distance. He often rode all day, even after he had reached his three-score and ten, without meat or drink. On his nineteenth tour west, in his 81st year, he rode in one day fifty-two miles.

And never a word of complaint escaped his lips. He was a Christian hero of the noblest type. This fact beams from every page of his journal. He never pens a word of pious complaint about his trials; never imagines that he is making great sacrifices for the church, and is doing too much for the Lord. No, no. Storms, hunger, and weariness only make him the happier.

November 14th, 1821, he writes: "This day I rode, in a happy frame of mind, through wind and snow, from morning till night without any refreshment." October 2nd, 1826, when nearly eighty years old, he makes this note:—"I crossed the Juniata river, came to a very steep mountain, and with difficulty gained the summit, where I kneeled down, and offered up praises and thanksgiving to my Lord and Master for all his mercies, and remembered all my brethren in the ministry at a throne of grace. I believe my offering was acceptable in his sight, for I felt his gracious presence in my soul. Hallelujah! Glory, honor and praise be unto our God for ever!"

He was not what is commonly denominated a great preacher. Not blessed with a ready utterance, at times it seemed to be hard work for him to express his ideas. Mr. Otterbein was heard to say, "When I hear him I feel as if I wanted to help him." Yet he always succeeded in feeding the flock, and in reaching the hearts of sinners. He was mighty in prayer, by which we mean that he prevailed with God. Often did the Spirit's baptism come down in answer to his supplications; and often while he prayed for mourn-

ers did the light of life break in upon them. Once when Mr. Otterbein seemed on the point of dying, Mr. Newcomer entreated God that the disease might be rebuked, and that Mr. Otterbein might be spared; and his prayer was immediately answered.

Wherever he went he carried the revival spirit. While visiting families not unfrequently one, two and three of the number would be awakened and converted. "Today," he says, "I visited A. Huber. Several neighbors collected together, and we began to sing and pray. The power of God came down. The mother of the house and daughter-in-law obtained peace. Bless the Lord!" Such notes are thickly interspersed through his journal.

He was none of your rough, odd men; none of your fighting, joking Cartwrights; but an earnest, kind-hearted, joyful, humble Christian, thinking little of himself, and sinking into the dust before God.

On his 76th birthday he writes:—"O thou merciful God! so many years hast thou borne with my infirmities; I pray thee to continue thy loving-kindness and mercy at this advanced period of my life." February 4th, 1827, he writes, "The Lord is gracious to

poor, unworthy me. For some time past I have been unusually happy, and able to rejoice in God my salvation. O, Lord, my all is thine; I offer myself up unto thee totally, and without reserve. Only continue unto me thy grace; and if consistent with thy holy will, let me continue in this happy frame of mind through life and death. Amen."

Four weeks after he had completed his last western tour, he writes: "I am still indisposed. Remained at home, engaged in reading and prayer. My loving Savior extended his loving-kindness to me in secret prayer, and blessed my poor soul so abundantly that it became impossible for me not to shout and praise the Lord aloud. Glory and honor be to his holy name forever: Hallelujah!"

Recovering partially, he made another visit to Virginia; thence to a camp-meeting at Boonsborough, Md.; thence to another camp-meeting in York Co., Pa.; thence to a Methodist camp-meeting at Hagerstown, Md.; the Sabbath following he is holding a sacramental meeting at Greencastle, Pa.; and thus he toils on until October 11th, five months before his decease, when he rests another Sabbath. He writes: "I remained home, engaged in reading and prayer. I found my soul particularly

drawn out to God in behalf of all my brethren in the ministry. I feel my feebleness increasing from day to day." Going out again he spends two weeks more in the vineyard, then returns home, prostrated. He now writes. "I am not able to leave my room, but glory to God! I can have sweet communion with him. Though solitary, I am not alone, for my Savior is still with me, and continues the best of friends. O! how blessed is the condition of aged people, when they know they have a reconciled God and Savior. Nothing am I more sorry of than that I have not served my Lord and Master more faithfully." On the 11th of November he writes: "I find that I am barely able to hold a pen to make this entry in my journal. \* \* Not many days are left unto me to live in this world. Soon the call will be, 'Give account of thy stewardship.' Bless the Lord, I am in no wise afraid to appear in his presence, for I know one who is my surety and has paid my debts."

Thus he lingered, sometimes confined to his room for weeks, then out at a sacramental or quarterly meeting, until March 2nd, when, after making an effort to go to Virginia, his strength failing him, he returned home.

On the 4th of March, he wrote this last paragraph in his journal: "I lay down my pen, and the Lord knows whether I shall be able to resume it again. The Lord's will be done. Amen. Hallelujah!" A day or two afterward his colleague, bishop Kumler, visited him, which gave him great joy. On the 12th of March, a few minutes before his decease, "he arose from his bed without any assistance, and, with those persons present in the room, presented himself at his bedside before that throne where he had formed a spiritual acquaintance with his blessed Lord and Master many years before. After the prayer was ended he again laid down, reclining his head on his pillow, drew breath but a few times, and calmly expired in the arms of his Savior and his God, in the full assurance of a blessed immortality. His whole countenance appeared to be a faithful mirror in which the serenity of mind and the peace within was depicted in faithful characters."\* Thus did this model evangelist and bishop enter into rest.

\* Journal, page 330.

## CHAPTER XI.

OUTGROWTHS OF THE OLD CONFERENCE—VIRGINIA, PARKERSBURG—J. J. GLOSSBRENNER—W. R. COURSEY—JACOB BACHTEL—J. MARKWOOD.

It has been already stated that the Virginia conference was formed by a division of the old conference in 1830; and that it retained the old name, Hagerstown, and the old records. Prior to 1833, however, Virginia, its present name, was assumed.

The first annual conference of the Virginia district assembled at Mill Creek, in Shenandoah Co., Va., April 27th, 1831. There were present at the opening of the session, twenty ministers, whose names follow:—H. Kumler, sen., bishop; W. R. Rhinehart, Henry Burtner, J. Krock, G. Patterson, Jacob Erb (of Pennsylvania), G. Guething, J. Zahn, W. Kinnear, W. Miller, P. Witzel, J. Rhinehart, J. Houck, G. Hoffman, N. Woodyard, J. Haney, H. Higgins, J. Haas, P. Harmon,

and W. Knott. Of the absent ministers no record is made in the minutes.

Soon after the conference was opened, a slender young man, not yet nineteen years of age, was presented as a candidate for license to preach, and was received, whose name has become, wherever the United Brethren are known, familiar as a household word. We refer to J. J. GLOSSBRENNER. We must pause in our narrative to give a brief sketch of his life and character.

Mr. Glossbrenner was born in Hagerstown, Md., July 24th, 1812. His parents were members of the Lutheran church, and of German extraction. At the early age of six years he was obliged, on account of the death of his father, to seek a home among strangers. When of sufficient age he went to the trade of a silversmith, in Hagerstown, where in his seventeenth year he was awakened and converted. After serving as a class-leader about a year, he received a license to exhort; and, in his nineteenth year, he was admitted into the Virginia conference, as already stated. He entered the itineracy at once, and was placed upon Hagerstown circuit. The following year he was sent to the Valley of Virginia, where

he was married. In 1834, although then scarce twenty-two years of age, he was elected presiding elder. He continued to itinerate in the Virginia conference, with constantly-increasing usefulness, from 1831 to 1845, a period of fourteen years. He was a delegate to the general conferences of 1837, 1841, and 1845. In 1845 he was elected bishop; and at each succeeding general conference since he has been re-elected. Being a plain, earnest preacher, a sound theologian in both head and heart, a good disciplinarian, and an excellent presiding officer; and possessing, withal a strong will, a forbearing temper, and indefatigable perseverance, he fills one's ideal of what a Christian bishop ought to be. Few men would better answer to the requirements specified in Titus i. 7-9.

Bishop Glossbrenner is about five feet ten inches in hight, and is well built. His complexion is dark, eyes black, features regular, countenance and manners sincere and winning. Thirty years of constant itinerant work have left upon him their well known traces.

His admission into the Virginia conference, at its first session, and at a time,

too, when the demand for English itinerant laborers was exceedingly pressing, exerted no inconsiderable influence upon its prosperity, and by his unswerving adherence to the peculiar principles of the Gospel under circumstances which try men's souls, he has contributed greatly to the purity and success of the Virginia conference, and of the United Brethren church.

At the first session of this conference a very strong resolution against the distillation and sale of ardent spirits was introduced by W. R. Rhinehart, who always stood in the front ranks of the temperance reform, and passed. It was also decided, and very wisely too, that the itinerant preachers should only pay over to conference, for general distribution, the money they had received over and above the salary allowed by discipline. This was a move in the right direction.

The appointments of the traveling preachers were read as follows:

*Hagerstown circuit*—J. J. Glossbrenner, W. R. Rhinehart.

*Mechanicstown circuit*—W. Miller, G. Guethling.

*Staunton and Woodstock circuits*—J. Zahn, N. Woodyard, J. Haney, J. Houck.

Thus, in 1831, did the Virginia conference set sail, to use a nautical phrase, with four circuits, eight itinerant, and about fifteen local preachers—twenty-three in all.

In 1833, among those received into the conference we find the names of J. M. HERSHHEY, who is still an efficient minister in the St. Joseph, and G. RIMAL of the Virginia conference. These ministers have stood at their posts, as faithful watchmen, nearly thirty years.

As the church, up to this period, had no English hymn-book, except the collection issued by Mr. Antrim, the Virginia conference, in 1833, passed a resolution in favor of the publication of a new and improved collection, and constituted Mr. Rhinehart and Mr. Zahn a committee to examine any collection which might be offered them, or to prepare a new one. It was afterward arranged that the Pennsylvania conference should unite with the Virginia, in preparing and publishing a new hymn-book; and Jacob Erb was associated with Mr. Rhinehart, and the two constituted a compiling committee. A book was in due time prepared and published, which met the wants of the church for a number of years.

W. R. COURSEY, and G. A. SHUEY, both of whom have rendered efficient service in the conference, were admitted in 1833. Mr. Coursey is still in the effective itinerant ranks. He has served a number of years as presiding elder, and was a delegate to the general conferences of 1841 and 1857.

During the year 1833 the work in this conference was extended in various directions; and a new circuit, called South Branch, was formed, and traveled by J. M. Hershey.

In 1834 JACOB BACHTEL was added to the itinerant force of the conference; and from that period to the present, he has been a noble example of ministerial perseverance. As a circuit preacher, presiding elder, and pioneer missionary in Western Virginia, he has displayed those qualities which lend a peculiar charm to the character of a traveling preacher. Prompt, zealous, and industrious, he has accomplished, in his almost thirty years' itineracy, an amount of hard toil, much of it in mountainous districts, which has fallen to the lot of but few ministers. He contributed materially to the prosperity of the Virginia conference, which he represented in the general conferences of 1845, 1849, 1853, and 1857; and when the

Parkersburg conference was formed, although advanced in years, he identified himself with that laborious, but promising, field, where he is still employed in the effective itinerant ranks. Mr. Bachtel is a sound preacher.

The number of circuits in 1834 had increased to six, and the number of itinerant preachers to twelve. At the conference of this year, a resolution was introduced by W. R. Rhinehart, in favor of the publication of a religious newspaper, under the patronage of the conference, to be called the Union Messenger. The resolution was favorably received by the conference, and Mr. R. was encouraged to go forward with the enterprise. The Messenger made its appearance soon after conference; but as the general conference had, the year before, resolved to establish a paper, in which the whole church might be interested, it was, together with its subscription list, type, and editor, transferred to Circleville, O., where, in 1834, the Religious Telescope was issued.

In 1838 a thin, dark, wiry little man was received, who for more than twenty years has been an effective force in the conference, and in the church. We refer to JACOB MARKWOOD. Mr. Markwood was

born in Jefferson Co., Va., on Christmas, in 1818. In his tenth year he became the subject of deep convictions, and while a book containing the experiences of some English Wesleyan preachers melted his heart, a tract on the final damnation of the wicked caused him to tremble with fear, and to pray for mercy. At the age of thirteen he was put to work in a woolen-factory, under the care of an elder brother; and while thus employed he attended a revival meeting, during which, while kneeling at the mourner's bench, after a three day's struggle, he found, to use his own words, "inexpressible peace in Christ." This was in October, 1832. The converted factory boy soon felt it to be his duty to preach the Gospel; but his youth, and a sense of unfitness for the great work, deterred him from entering upon it, until his nineteenth year, when he accepted a license to exhort. This was in June, 1837. In September following he was licensed to preach, and commenced to travel with the preachers on their large circuits as an assistant.

In March, 1838, as above stated, he was received into the Virginia conference, and appointed to travel Hagerstown circuit, as a

colleague of William Knott, where he remained two years. Next he was sent to South Branch circuit, where he labored two years longer. In 1843 he was elected presiding elder, and placed upon Maryland district. 1854 and 1855 were spent in an agency for the missionary society. He has served his conference since 1843, almost continually as a presiding elder, on districts which require long, and hard journeys on horseback; and he has been a delegate to each general conference since 1845.

Few men, since 1838, have labored more zealously, or have made a more favorable impression for the cause of Christ. Mr. Markwood is a bold defender of the peculiarities of the United Brethren church; an indefatigable itinerant; a Christian of the finest mold; an eloquent and faithful preacher; and he is never happier than when in his saddle, climbing over the hills and mountains, on the way to a quarterly meeting.

With Glossbrenner, Markwood, Bachtel, and others of similar spirit, the United Brethren church in Virginia and Maryland has not only been able to hold its own, amid the most adverse influences, but it has had a healthy growth.

In 1857 all that part of the Virginia district west of the Alleghany mountains was constituted a new conference, and called Parkersburg conference. With a self-denying itineracy and a new field, this conference, from a small beginning, has quickly attained a respectable size and standing. We shall recur to it again in a subsequent chapter.

## CHAPTER XII.

OUTGROWTHS OF THE OLD CONFERENCE—  
PENNSYLVANIA, EAST PENNSYLVANIA, ALLEGHANY—J. ERB—G. MILLER—J. FOHL.

The northern portion of the old conference, first called the Harrisburg, but soon after the PENNSYLVANIA CONFERENCE, held its first annual session in Cumberland Co., Pa., in April, 1831. Thirty-one ministers were in attendance at the opening of the conference; and during the session five candidates for the ministry were authorized to preach,—making the whole number present thirty-six.

In 1833 the boundaries of this conference were extended westward to the Pennsylvania line, so as to include that portion of the church in Washington and Westmoreland counties, which, since 1818, had been under the care of the Muskingum conference. With this expansion of territory the Pennsylvania conference embraced the whole of the State

of Pennsylvania, and a small portion of Maryland. In 1835 this extensive field, or the portion of it cultivated by the United Brethren, was divided into eleven circuits, which were served by fifteen itinerant preachers, stationed as follows:

CARLISLE DISTRICT—J. Erb P. E.

*Carlisle circuit*, Jacob Ritter.

*York circuit*, Geo. Miller.

Jacob Rupp to travel through the circuits above named as a German preacher.

*Dauphin circuit*, D. Funkhouser.

*Lancaster*, Jacob Snider.

*Lancaster station*, Ezekiel Boring.

*Baltimore station*, Peter Hermon.

HUNTINGTON DISTRICT—J. Niman and J. Rider Presiding Elders.

*Huntington circuit*, F. Gilbert.

*Juniata circuit*, M. Lawson.

*Chambersburg circuit*, Martin Lohr.

*Clearfield circuit*, John Wallace.

*Westmoreland circuit*, G. StC. Hussey.

JACOB ERB, whose name stands at the head of the itinerant force, in the allotments of labor for 1835, was admitted into the old conference in 1823. The same year he entered the itinerant ranks. In 1825, in company with J. Christian Smith, he visited

Canada West, and that part of the State of New York which lies contiguous to the Niagara Falls. In 1827 he was appointed to travel a mission in the North, designated as the "New York Mission." Possessing the true missionary spirit, he traveled through portions of Western New York and Canada, part of the time afoot with his knapsack on his back, preaching Christ. He was well received, and succeeded in establishing a number of excellent societies in Erie county, New York, and Canada West. Between 1827 and 1837 he made occasional visits to this mission; but, as the conference seemed unwilling to prosecute the work, he was obliged to give it up in despair. Soon after this unjustifiable abandonment of a most promising field, it was entered by the Evangelical (sometimes called Albright) brethren, who were successful in winning hundreds, and even thousands of European, and other Germans, to Christ. The United Brethren, neglected by the Pennsylvania conference, generally united with the Evangelical Association. However, when the missionary board, a few years since, sent over laborers to Canada, some of the fruits of Mr. Erb's labors still remained.

In 1829 Mr. Erb was a delegate to the general conference; also in 1833, and 1837. In 1837 he was elected bishop, his colleagues being Samuel Hiestand and Henry Kumler, sen. In 1841 he was re-elected to the superintendency, H. Kumler, sen., John Coons, and H. Kumler, jun., being his colleagues.

In 1840 John Russel established a semi-monthly German paper in the city of Baltimore, called "Die Geschaeftige Martha," or "Busy Martha," a paper devoted to the cause of religion, generally, and specially to the interests of the United Brethren church. The first number was issued March 7th. At the general conference of 1841, this paper was received into the care of the church, and Bishop Erb was elected its Editor and Publisher. The first number of the "Martha," under Mr. Erb's management, was issued July 1st, 1841. He continued to edit and publish this paper until June 22d, 1842, when, for want of sufficient patronage, it was discontinued.

Since 1845 Mr. Erb has been variously employed, in the service of the church, as presiding elder, circuit preacher, missionary in Canada, and agent. A descendent, we believe, of the good old Mennonites, he ex-

emplifies their economical habits, plainness of dress, simplicity, and hospitality.

Among the young men introduced into the Pennsylvania conference prior to 1840, we find the names of George Miller and John Fohl.

GEORGE MILLER began to itinerate in this conference in 1833, in the twenty-third year of his age; and from 1833, to 1851, he ranked among the most prominent and useful ministers in Pennsylvania. He served the Pennsylvania conference five years as a circuit preacher, three years as a presiding elder, and eleven years as a stationed preacher. During three of those years he was pastor of the Otterbein church in Baltimore, where he was obliged to apply himself to the study of the German, for up to the period of his appointment to this important charge, he had been but little conversant with that language. By the most persevering application to the language he became a correct and forcible German preacher. "I visited him several times," writes Mr. W. B. Wagner, "while he was in Baltimore; and he informed me that close application to the study of the German, and to pulpit preparations, had seriously affected his health, and had

brought him frequently near the gates of death." After honorably acquitting himself as a workman that needeth not to be ashamed, in all the fields assigned him in the Pennsylvania conference, he emigrated to Iowa in 1851, and was stationed that year in Muscatine. In 1852, he was elected presiding elder, and in 1853 he was again stationed in Muscatine. He continued to labor, with impaired health however, until 1858, when he broke down completely, while on Lisbon station, and became the victim of severe bodily afflictions. He now retired to his home in Cedar Co., after twenty-six years of active service in the itineracy, with a faint hope that he might regain his health; but on the 8th of January, 1860, he closed his eyes upon the scenes of earth, and entered the world of bliss. He had reached his fiftieth year.

Mr. Miller's personal appearance was prepossessing, and his address pleasing. In the pulpit his gestures were easy and expressive; and his sermons clear, systematic, and forcible. To the ministry of the word, he gave his heart and life. "His labors in the Gospel," writes Mr. Wagner, "will live in the hearts of thousands in the east and in the

west." What more desirable or suitable monument for an ambassador of Jesus?

JOHN FOHL was born in Franklin Co., Pa., in 1815. His parents were Lutherans,—his father an elder in the church; but they both lived in ignorance of experimental religion until visited by two devoted and simple-hearted United Brethren local preachers, P. Habecker, and J. Dome. Yet it ought to be added that they diligently instructed their children in the Holy Scriptures. In his seventeenth year John was converted. "The evidence of pardon to me," using his own words, "was as clear as a sunbeam." Zeal for souls now induced him to appoint prayer-meetings in his neighborhood, at which he exhorted sinners to repentance. At these meetings he was instrumental in saving some souls. Through the influence of the Lutheran pastor he was sent to Gettysburg Theological Seminary, but he soon became satisfied that it was not the place for him. He left the seminary and returned home, with the purpose to devote himself, almost exclusively, to the study of the Scriptures.

In the spring of 1835, moved with pity for the poor and outcast in the mountainous regions of Pennsylvania, he resolved to "try

the Spirit." A two-month tour among the mountains satisfied him that he was called of God to preach; and in 1836 he was received into the Pennsylvania conference, and appointed to Clearfield circuit—a circuit which embraced a wild, romantic region. The streams were generally without bridges, and wild cats, and wolves, and panthers abounded. The people were poor, and many of them wild, but they were kind. His next circuit was Washington, in western Pennsylvania. During this year he extended his work into Green Co., Pa. "The people in this region I found exceedingly rude," writes Mr. F., "yet every cabin door was open for our reception. They often came to preaching through the forest from five to six miles, carrying their guns with them, which they would stack in front of the cabin during divine service." After two years service in the mountains and in western Pennsylvania, Mr. F. was placed on Chambersburg circuit, having J. S. Kessler as a colleague. While he labored at Chambersburg, a revival of remarkable power was experienced. Near one hundred persons were converted, and among the number several who have since become excellent ministers.

The year following the great revival Chambersburg was made a station, and Mr. Fohl was placed in charge of it. In 1840 he was elected presiding elder, and placed on Chambersburg district, where he remained three consecutive years. He continued to labor in the Pennsylvania and East Pennsylvania conferences with marked success until 1853, when he removed to Indiana, where he has since been engaged, principally, in the Sunday-school cause.

JACOB WINTER was probably the most efficient pioneer evangelist employed by the Pennsylvania conference in the Western part of the State. He was born in Washington Co., Pa., Sept. 16th, 1780, embraced religion in 1801, and received license to preach, from the old conference, in 1808. "The United Brethren church in western Pennsylvania," writes Mr. J. Fohl, "was established principally through his instrumentality. For many years he labored extensively, catechising the youth, preaching the Gospel, and establishing churches. He was a man of warm heart, good talents, deep piety, and ardent zeal. He spoke the German and English languages with almost equal fluency. Many souls were won to Christ as seals to his

ministry. I shall never forget the tears and the admonitions of that man of God." He died October 12th, 1843, in the triumphs of faith, in the sixty-fourth year of his age, having been a minister of Jesus Christ thirty-five years.

In 1838 the conference met in Wormleysburg, Cumberland Co., Pa., to hold its eighth annual session. Ninety-eight preachers were enrolled at the opening of the session, and nine applicants for license, were authorized to preach, and received into conference, making in all one hundred and seven. This was, without doubt, the largest conference in the connection; and every thing goes to prove that great prosperity had attended the laborers in the vineyard. Only seven years had passed since the division of the old conference; and it now became necessary to set off a new conference from the Pennsylvania conference. Toward the close of the Wormleysburg conference, it was asked:

*Question.* Where, and when, shall our next conference be held?

*Answer.* At Lebanon, Pa., on the second Monday in March, 1839.

*Question.* Where, and when, shall the Alleghany conference be held?

*Answer.* At Mt. Pleasant, Westmoreland county, Pa., on the last Monday in March, 1839.

It does not appear from the minutes of the general conference of 1837 that any action was taken at that conference in relation to the formation of a new conference in Pennsylvania. On the contrary, it may be inferred, from a resolution adopted near the close of the session, in relation to the number of delegates each conference would be entitled to send to the general conference of 1841, that a new conference was not set off in 1837.\*

"We conclude," says Mr. Hanby, "that the Pennsylvania conference set off the Alleghany conference by mutual consent of its members, there being at that time no rule of discipline forbidding such a course. The same course appears to have been adopted by the Indiana conference, in setting off the Wabash conference in 1834." Thus in 1838 we have three conferences on the territory

\* The general conference agreed that each conference district should send the following number of delegates to the next ensuing general conference:

Pennsylvania, 4; Virginia, 2; Scioto, 4; Miami, 3; Wabash, 2; Indiana, 3; Muskingum, 2; Sandusky, 2. Total, 22.—*Extract from Minutes.*

covered by the old conference alone up to 1830.

The first session of the Alleghany conference was held at Mt. Pleasant, in March, 1839. Bishop Erb presided. The new conference was divided into five circuits, embraced in one presiding elder's district. Twenty-nine members of conference were enrolled at the commencement of the session, and four applicants for license to preach were received, making thirty-three in all. J. R. SITMAN, a devoted and faithful itinerant minister, was the first presiding elder. The growth of the Alleghany conference, from its organization in 1839, to the present period, has been highly encouraging. It is now one of the larger conferences, and has an able and effective ministerial force.

Going back again to the Pennsylvania conference, we find it still favored with great prosperity. In 1844 ten candidates for the ministry were received on probation; and in 1845 the conference had eighty-three ministers, local and traveling, three presiding elder's districts, and twenty-one circuits. The work by this time had again become so large that another conference might, with propriety, be set off; and accordingly, at

the general conference of 1845, the EAST PENNSYLVANIA CONFERENCE was formed.

Now we have, instead of the old conference of 1830, five vigorous conferences east of the Pennsylvania line; and, that we may the better appreciate this rapid growth, the fact of the constant drain made upon the east, both of ministers and members, must be considered. The west is debtor to the east for a large number of excellent members and able ministers.

## CHAPTER XIII.

THE SCIOTO CONFERENCE—COONS, MONTGOMERY, VANDEMARK, AMBROSE, HASTINGS, KINNEY, HANBY, EDWARDS, L. DAVIS.

It has already been stated that in 1824 the Miami conference was divided, the eastern portion taking the name of Scioto. The session of this parent conference of the west, prior to the division, appears to have been one of great religious interest. After the examination of the preachers had been concluded, Bishop Hoffman delivered to them a very weighty and soul-stirring address, in which he particularly charged them to be careful in the reception of members into the church, and to guard vigilantly against the admission of those who have not an evidence of sins forgiven. “Had you been there,” writes father DeWitt, “and witnessed the piety, the zeal, and the glowing love which seemed to animate every bosom, you would have thought yourself in the suburbs of the upper sanctuary.”

The Scioto conference held its first session in June 1825, in Fairfield Co., O. Its territory embraced the best cultivated portion of the State; and, at its organization, it was favored with an excellent class of itinerant ministers. Notice has already been taken of a number of them. It should also be stated that in 1823, two years prior to the division of the Miami conference, JOHN COONS was admitted into the itineracy; and when that division was made he identified himself with the Scioto conference.

Mr. Coons was born in Martinsburg, Va., Oct. 25th, 1797, and was brought to Christ in 1821, through the instrumentality of Jacob Antrim. He soon began to preach, and in 1822 was received into the conference. In 1823 he entered the itineracy, and was placed on Washington circuit. The next year he traveled Adelphia circuit; and thus, for nearly thirty-eight years his name has been enrolled on the itinerant list. He was a delegate to the general conferences of 1829-'33. After 1836 he served a number of years as presiding elder. In 1837 he was again a delegate to general conference, also in 1841, at which conference he was elected bishop. He filled the office for four years, after which

he entered again upon the more pleasant duties of a circuit and stationed preacher.

At the session of the Miami conference in 1824 JOSHUA MONTGOMERY was, "after examination, cordially received," and placed upon a circuit in the Scioto conference. Thirty-seven years of unswerving devotion to the Lord's cause, the most of the time in the itineracy, has justified the cordiality with which he was received into conference. Being a member of the Scioto conference at its organization, and filling, during the larger part of the time, the office of presiding elder, he may well be regarded as one of its fathers; and it is a fact that no small share of the prosperity of the church, embraced within that district, must be attributed to the blessing of God upon his labors.

When he first entered the ministry he labored very unwillingly, and only preached from a stern sense of duty. Conversing with a brother minister upon this point he said, with much emphasis. "If it were not preach or be damned I never would preach another sermon!"

His friend answered with astonishment, "Why, Joshua, do you love God?" It was a word in season. The Spirit fastened con-

viction upon his heart; and from that hour he rested not till he obtained a victory, and could even thank God for the privilege of preaching Christ. From that time forward his labors were blessed as they never had been before.

He was a member of the general conference of 1841, and of each succeeding general conference; and his gentlemanly deportment, frank and bold expression of sentiments, firm attachment to the doctrine and discipline of the church, forcible, and often eloquent, address, and thorough earnestness, have given to him a very decided and salutary influence in all those quadrennial assemblies.

In person Mr. Montgomery is short, and thick set. He has a fine forehead, and his heavy eyebrows give him a look of severity; yet no kinder heart ever beat. Thirty-seven years of persevering service in the ministry have not brought wealth, nor even a competence; but they have sprinkled his head with gray, and made his step feeble; yet the old soldier is still at his post.

ELIAS VANDEMARK was added to the itinerant force in 1829, the year that the lamented Steward went to his reward. With a good voice, great zeal, a warm heart, and

deep attachment to the church, Mr. Vandemark, through evil report and good report, toiled for the spread of religion in the Scioto conference for a period of twenty-five years; and, during the quarter of a century of his active labors as a minister, he won many souls to Christ. During the few past years age and infirmities have placed him on the superannuated list. Poverty has been, and is still, his portion. O how many of our dear fathers in the ministry, being poor, like the Master, have made many rich.

WILLIAM AMBROSE was identified with the Scioto conference from its organization up to 1850. He was born in Maryland, in 1770; embraced religion in Virginia in 1789; was licensed to preach in 1792; and, in 1808, was authorized to administer all the ordinances. In 1812 he made an extensive preaching tour through portions of Virginia, Pennsylvania, Ohio, and Kentucky, in company with bishop Newcomer. In 1815 he removed from Virginia to Highland county, Ohio; and in 1819 Nathaniel Havens took up an appointment at his house. The following year, under the labors of John De-Witt and Henry Bonebrake, a revival of religion was promoted in his neighborhood,

which resulted in the organization of an excellent church.

Mr. Ambrose served a number of years as a local presiding elder, and to the period of his death was diligently engaged in whatever work the Lord of the vineyard required at his hands.

Bishop Edwards relates of him the following anecdote: "In preaching a sermon at the Scioto conference on the Call to the Ministry, he took occasion to refer to his own experience, stating that soon after his conversion some of his friends wished him to attend college, in order to prepare himself for the ministry. 'But,' said he, in his peculiarly dry way, 'if I had gone I expect I should have come out as Aaron's gold came out of the fire.'"

On the 23d of August, 1850, he died in holy triumph. Two of his sons, Matthias and Lewis, grandsons of Christian Crum, are also worthy ministers, now of the Illinois conference.

MATTHIAS, the eldest son, entered the Scioto conference in 1833, since which time, as circuit preacher, and presiding elder, he has rendered important service to the cause of evangelical religion. He is a man of blameless

life, and, although humble and retiring, an unfaltering advocate and defender of the truth. He was a member of the general conferences of 1845, 1849, and 1853.

WILLIAM HASTINGS deserves notice as a distinguished minister in this conference. He was born in New Hampshire; embraced religion in Vermont, but did not unite with any church; emigrated to Ohio in 1813; and, in 1828, joined the Scioto conference, and entered the itinerant ranks. Bishop Edwards, who knew him well, says of him: "He was a man of good information and excellent sense, an extraordinary preacher and a first-rate counsellor. His remarks in debate were often sharp and cutting to his peers, but he was always on the side of mercy toward the fallen or the accused. The following anecdote is illustrative of his general course in dealing with accused brethren:

"A quarterly conference minister on the circuit on which Mr. H. lived was accused of immoral conduct. A proposition was made to the conference to appoint a committee to wait on the offending brother, and report to the next quarterly conference. One of the ministers on the circuit, a young man full of zeal and anxious for a revival,

thinking it would never do to wait a whole quarter for final action, urged that something ought to be done *immediately*, giving as a reason that the *cause* was in danger. Mr. H., arose and replied, with a sarcastic, Yankee twang, ‘The cause, the *cause*! the young brother seems very much concerned about the cause. The cause is God’s, and the gates of hell can’t prevail against it. Let us do right, and give the brother a chance for his life. God will take care of the cause.’ This was a settler; but it taught the young preacher a much-needed lesson, which is still remembered. And further to vindicate the wisdom of the course pursued, God poured out his Spirit, and a powerful revival followed near the vicinity of the accused brother’s residence before the three months had expired.”

During his last illness he said, “If I had my life to live over again, I would preach as long as I could speak ten minutes at a time.” At another time he said “Oh, Royal, addressing his son, who was also a minister, “let not the love of the world prevent you from preaching the gospel.”

Although in quite limited circumstances, he bequeathed \$100 to missions, and the

interest of \$100 for ten years to aid in supporting preaching near his residence.

The rapid growth of the Scioto conference, its geographical position, and the character of its ministry, soon gave to it the position of a leading conference; and, when the church's press was established in 1834, it was placed, in the intervals of the general conference, under the management of this conference. This supervisory authority was retained until 1853. Of the men, not already named, who were identified with this conference prior to 1840, and who have taken a leading part in her counsels and in the counsels of the church, a few more must be noticed.

Among the first of these stands the name of the lamented JAMES KINNEY, of whose life and labors only a meager sketch has been preserved. Mr. Kinney's parents emigrated from Ireland to Pennsylvania,—thence to Knox county, Ohio. Of six children he was the second. As his parents were very poor, and the country almost an unbroken wilderness, his education was entirely neglected. At sixteen years of age he was converted, and called to preach; and, although he could not read a text, he was not dis-

obedient to the heavenly calling. With such knowledge as he had, drawing largely upon his own experience, he lifted up his youthful voice in the wilderness; and not a few of the new settlers were brought to Jesus through his instrumentality.

He was not content, however, to remain in ignorance. He first learned to read, and then applied himself to the study of English Grammar, and to some of the best theological works. Aided by some well-informed friends, he made rapid advancement in his studies; meanwhile he ceased not to preach wherever opportunity offered. In his twenty-first year he was married, and, some time afterward, was received into the Scioto conference, and admitted into the itineracy. Here a wide field of usefulness was opened before him, and he seemed to be thoroughly furnished for the work. The church was at that time in transition from the German to the English; and the demand for well-qualified, zealous, and self-sacrificing English preachers was exceedingly pressing.

From the time he was received into the Scioto conference, until his death, a period of scarcely ten years, no man in the church labored with more success. He gave him-

self wholly to the ministry of the word. He went forth as a flaming herald of salvation. A portion of the time he filled the office of presiding elder, being elected in 1829. He was a member of the general conference in 1829. But, like many of God's chosen vessels, he was the child of affliction, and the time allotted for his earthly labors was short.

About two years previous to his death he suffered greatly, from a most painful abscess in his side, yet he did not cease to travel and to preach, patiently enduring his affliction. His last sermon was preached at a camp-meeting on Pleasant Run, four miles east of Lancaster, O. One who heard him on that occasion, says:—"When he ascended the pulpit, raised his withered hands in prayer, and turned his pale face toward the Majesty on high, it seemed as though his sainted spirit was stealing away from his bosom, and ascending with his trembling breath, to the mansions above!"

He arose before the assembled thousands, and announced his text,—"If our Gospel be hid it is hid to them that are lost,"—with the presentiment that he was preaching his last sermon, and he seemed to be especially strengthened for the occasion. His clear

voice penetrated every ear, and its melting tones brought tears from every eye. One who heard him on that occasion, after nearly thirty years had passed, remarked to the writer that the tones of his voice, as he quoted this scripture, "Oh that they were wise," etc., seemed fresh in his memory as if he had heard them but yesterday. He possessed much of Mr. Whitfield's power of emphasis. After concluding his sermon, which resulted in many conversions, he remarked, "My earthly labors are done." He was taken to the hospitable residence of D. Mechlin, near the camp-ground, where he lingered until the 15th of February, 1832, when he died in great peace, in the 32nd year of his age. It need scarcely be added that his victory in death was complete.

With the subdued gladness of a weary traveler who is preparing to set sail in a vessel homeward bound, one week before his death he made preparations for his funeral, selected a brother\* to preach it, the text he should use, and then designated the hour when his friends should call to witness his departure; and, at the appointed hour, tri-

\* Rev. J. Russel,

umphing in redeeming grace, he set sail for the heavenly port.

In height, Mr. Kinney was six feet; frame spare, eyes deep blue and penetrating; complexion light. In conversation he was lively, and yet no one could be in his company long without feeling the influence of the deep-toned piety which he undoubtedly possessed. His memory was very retentive, and this enabled him, with all his disadvantages, to acquire a large fund of knowledge, in a few years. As a preacher he was systematic, strictly so; and he had the rare faculty of following up an argument, which convinced the judgment, with an appeal which seldom failed to melt the heart. His manner was mild and persuasive; yet none were more faithful in exposing sin. He never daubed with "untempered mortar."

He was remarkably punctual in fulfilling his appointments. One anecdote, illustrative of this trait in his character, is related of him.\* He had agreed to preach at the infirmary in Fairfield Co. When the day arrived, he was some ten miles distant, and the clouds were pouring down rain. He was entreated not to go; and when the argument that God did not

\* By J. Montgomery.

require such sacrifices was pressed, he only replied,—“God has called me to preach the Gospel to the poor, and I must go.”

He dearly loved the truth, and was a staunch defender of those peculiar principles which have subjected our church to the frowns of the world, and the opposition of compromising churches.

In 1833 WILLIAM HANBY was admitted into the Scioto conference. The prominent part which he has acted in the history of the church will make a sketch of his life interesting. Mr. Hanby was born in Washington Co., Pa., April 8th, 1808. Being an orphan, he felt, in early childhood, the pinching hand of want; when but a small boy he was bound out to a Quaker, where he received excellent moral and religious instruction. At sixteen he was apprenticed to a saddler. In 1828. without money, and alone, he left Pennsylvania, to seek his fortune in Ohio. It pleased God to lead him into a pious United Brethren family, at Rushville, O.; and it was not long until he sought and found the Lord. At a school-house in Perry Co., in 1830, invited by N. Havens, he went to the mourner’s bench, under an overwhelming sense of his lost

estate, and before he left it, found peace in believing.

Soon after his conversion, and unexpectedly to him, a license to exhort was handed him by John Russel, then presiding elder in Scioto conference. In 1832 he was licensed to preach, and in 1833 was received, as already stated, into the Scioto conference. He was placed on Wolf creek circuit, then two hundred and seventy miles around, including twenty-eight appointments. The net increase of numbers on the circuit was one hundred. In 1834 he was elected presiding elder, his district embracing the whole conference composed of ten circuits. In the service of this district during this year, he traveled on horseback four thousand miles. He continued to serve the conference as presiding elder until 1837, when he was appointed by the general conference, of which he was a member, General Book Agent and Treasurer of the church's printing establishment at Circleville. In 1839 he was appointed editor, in place of W. R. Rhinehart, resigned. The general conference of 1841 continued him in the editorial chair.

In 1845 he was elected bishop. In 1849 he was again elected editor of the Telescope. In

March 1852, in order that he might devote himself wholly to the financial interests of the establishment, he resigned. Since 1853 he has sustained a somewhat retired relation to the cause, owing to the partial failure of his health. From 1834 to 1853, a period of twenty years, his influence in the church was decided and salutary. In the days of his health and vigor, he was a stirring and very effective preacher. As a financier, he probably saved the Telescope office from a disgraceful wreck; and as a bishop he did much to establish order, especially in the business affairs of the conferences.

He contributed very materially to the progress of Scioto conference, especially from 1834 to 1840.

DAVID EDWARDS was born five miles from Llanvullin, North Wales, May 5th, 1816. His parents emigrated to this country in 1821, and after a residence of two years near Baltimore, Md., settled in Delaware Co., O., where, in 1825, his father died. Soon after the decease of his father, David was placed in a woolen-factory, to learn the trade of carding and cloth-dressing. At seventeen he commenced tramping as a journeyman, and at eighteen was converted, near Lancaster, Fair-

field Co., O. Less than a year after his conversion he was licensed to preach. His first license is dated May 23rd, 1835. In November of the same year he commenced to fill vacancies on Pickaway circuit, and in the spring of 1836, as already stated, he was received into the Scioto conference. He was received into the traveling connection, and with John Eckert\* for a colleague, was placed on Brush creek circuit,—a circuit which embraced a large part of the counties of Ross, Pike, Adams, Brown, and Highland, and was three hundred and sixty miles around. Twenty-eight regular appointments were filled on each round. During the third and fourth years of his itinerant labors, his work lay in the hilly regions of south-eastern Ohio, where he was not unfrequently in danger of being mobbed for his bold utterance of the truth.

About the time Mr. Edwards entered the ministry, the *Religious Telescope* was started at Circleville, to which he became an occasional contributor. His contributions were always in good taste, and evinced a well-informed and discriminating mind. In 1845 he

\* John Eckert was a zealous German. He made two visits to Germany to preach, where he had some success, and was imprisoned for conscience sake. He was a good man—a little singular.

was elected editor of the *Telescope*. Though not fond of writing, and greatly preferring the pulpit to the pen, he gave to the paper a character which it had never before attained. His editorials were carefully prepared, pointed and instructive. In 1849 he was elected bishop, and at each succeeding general conference since, has been re-elected. Although he has suffered much from bodily pain, the marks of which are expressed upon his countenance, yet as a bishop he appears to act upon the motto, "whatsoever thy hand findeth to do, do it with thy might." His influence as a circuit preacher, presiding elder, editor, and especially as bishop, has been good, always good. A rigid disciplinarian, a thorough and systematic preacher, an untiring laborer, and a close student, his influence upon the church in the west has been almost incalculable. Bishop Edwards is about five feet ten, is a little awkwardly built, has a remarkably penetrating eye, deeply set underneath a high overarching forehead. His mouth, and, especially the set of his teeth, seem to say, "You can neither coax nor drive me from what I believe to be right." Although he possesses a kind nature, yet his stern adherence to his convictions makes him sometimes appear

to be unnecessarily rigid. The men on whom God places the great responsibility of guarding the outposts of the church, will always appear to the enemies of the truth to be altogether too tenacious. They would greatly prefer to see these posts manned by less conscientious and more yielding natures.

The accession of Mr. Edwards to the itineracy of the Scioto conference, contributed no little to its prosperity.

L. DAVIS was received in 1839. He was born in Botetourt Co., Va., in 1814, and in the eighteenth year of his age was converted. For some time after his conversion he united with no church; but, at length, forming an acquaintance with the United Brethren in Christ, he cast in his lot with them, was recommended to the Scioto conference, and licensed to preach. Being a man of studious habits and of superior mind, and uniting great firmness with sincere piety, he soon began to wield a decided influence in the conference and in the church. He was one of the earliest, as he has been one of the most persevering, friends of colleges under the patronage and control of the church; and he was chosen President of the church's first college. In 1853, quite unexpectedly to him-

self, he was elected bishop, and in 1857 he was re-elected. Dignified, calm, clear-headed, and impartial, Mr. Davis has always rendered thorough satisfaction as a presiding officer. In June 1860, he was again called to the presidency of Otterbein University.

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## CHAPTER XIV.

OUTGROWTHS OF THE MIAMI CONFERENCE—  
INDIANA, WABASH, ETC.—WHITCOM, FARMER,  
MAHAN—THE WORK IN ILLINOIS—J.  
DAVIS, W. DAVIS, MORGAN, GRIFFITH, KENO-  
YER AND HOOBLER.

We have already seen that in 1825 the old Miami conference was divided, the east part taking the name of Scioto. Four years after, in 1829, another conference was formed out of the west part of the territory of the Miami, and called Indiana conference. And it may be well enough to state here, that in 1853 another flourishing conference, the Auglaize, was set off from the North part of the vigorous old mother conference of the West, while, at the same time, a large contribution of ministers and members was made by her to the German conference.

In May, 1829, the preachers in Indiana met for the last time in the old conference.

We give the allotments of labor for that portion of the work which constituted the new conference:

*White Water*: John McNamar, presiding elder. D. Bonebrake and N. Ross, circuit preachers.

*Charlestown*: Geo. Brown, presiding elder. Benjamin Abbott, circuit preacher.

*Orange*: Francis Whitcom, presiding elder. A. Farmer and A. Stacy, circuit preachers.

*Flat Rock*: John Morgan, presiding elder. D. Thomas, circuit preacher.

*The Wabash*: John Denham.

Thus the Indiana conference, at its organization, had five circuits, a number of first-class itinerant preachers, and a territory, of large extent, rapidly filling up by emigration from the older states.

The good work, between 1829 and 1833, was extended in all directions, especially toward the northern and western portions of the State. The missionaries of the conference found their way, during those years, into the St. Joseph country, in the northwest, and across the Wabash into Illinois in the West; where they formed societies, out of which have since grown conference districts.

Among the efficient laborers in this conference, during its infancy, FRANCIS WHITCOM deserves a prominent place. He was an able preacher, and an indefatigable laborer. He toiled on in the cause he loved so well until 1846, when he left his field of labor for the sick-room, where, on the 16th of December, he died. His language during his illness, and at the hour of his departure was, "*all is well.*" His body sleeps in a quiet rural graveyard, near Elkhart, Ind. He yet speaks through many who were brought to Christ through his labors.

But no one of the pioneers in Indiana, and in the Indiana conferences, rendered more distinguished service to the cause of Christ, between 1825 and 1839, than AARON FARMER.

Born among the poor, and in a new country, his early advantages were few. Soon after his conversion, with quite a limited education, he entered the ministry, and, as early as 1824, was employed as an itinerant. His first circuit, Orange, embraced portions of five sparsely-settled counties. The people lived in log cabins; and dim paths, across unbridged streams, and through deep forests, led from appointment to ap-

pointment. When Mr. Farmer commenced his labors on Orange circuit he was about twenty-five years of age.

He was retained on that circuit three consecutive years, with constantly-increasing popularity and usefulness; and, by the time he had closed his labors there, he had obtained such distinction as a preacher that he was sought for beyond the limits of any circuit or mission the conference might assign him. Having the heart of a pioneer missionary, he could not neglect the calls from the scattered sheep, although the labor which an acceptance of those calls involved was immense. "I have known him," says an intimate friend,\* "to ride forty miles, and preach three sermons in a day; and although unbridged streams of high water might cross his path, he never hesitated to swim them, no matter how great the danger or the exposure incurred."

During the first three years of his ministry, among the young men awakened and converted through his instrumentality, were a number who have since become eminently useful preachers. He seldom preached to a tearless congregation; and few men have

\* William Davis.

been more successful in winning souls. Wher-ever he went, for a period of sixteen years, the people flocked in crowds to hear him; and he had the happiness of seeing added unto the church, almost daily, such as are saved.

At one period of his short career he took a long preaching tour, during which he visited portions of Illinois, Missouri, and Tennessee.

The support which he received was ex-tremely meager, yet he endured hardness as a good soldier. A few days before his demise, and while lying upon a sick-bed, conversing with a brother\* about the hard-ships to which the pioneer ministers were necessarily subjected, he said—"Although I have faced the fierce winds, and often almost perished with cold; and although I have been sent many miles from home, and have received very little support, yet, should I never meet my brethren in conference again, they will bear me witness that I never complained."

It has already been remarked that his early advantages were poor, and that he entered the ministry with a very limited store of knowledge. This is true, yet few

\* John Morgan.

men, during the incessant toils of a pioneer itinerant life, have cultivated their talents with more assiduity. He was an earnest student. He stored his mind with knowledge, and became a workman that needed not to be ashamed in any pulpit. His talents for writing were cultivated, and in 1830, four years before the first copy of the *Religious Telescope* was issued, he commenced the publication, on his own pecuniary responsibility, of a monthly periodical, called "*Zion's Advocate*." This paper, issued at Salem, Ind., was not well sustained, and, as a matter of course, its publication was necessarily suspended after a fair trial had been made.

When Mr. Farmer died he was presiding elder of the Indianapolis district. On the 29th of January, 1838, he wrote:—"For the last three or four months there has been a gradual increase of the spirit of hungering and thirsting after righteousness in the church—a deep loathing of self before God, and yet longing to know and enjoy all the fullness of the Gospel dispensation. Our prayer-meetings are better attended, and a spirit of intercession prevails in the congregations generally. There is an enlarged

state of mind. Many seem pierced with conscious guilt; and we are looking to the Great Head of the church for the set time to favor Zion."

A letter written about six months previous to his death must be copied, as it gives us a clear insight into his character and labors, and contains a very tender allusion to the partner of his toils.

"We commenced our fourth quarterly meeting on Indianapolis circuit the last Saturday in July. After communion on Sabbath evening, God was with us in divine power—saints rejoiced and sinners wept. \* \* \* At a two-day's meeting in the wilds of Indiana, on Cicero Creek, near the Miami Indian Reserve, God was with us of a truth. At the close there were but few who did not come forward and give their hands, desiring to be prayed for. We had to leave them in deep lamentation. O God, carry on thy work in their hearts! On Tuesday, in company with Bro. Davis, I preached in Andersontown, Ind., to a large and mixed assembly—infidels, of ancient and modern type, and some true believers and friends of God and man. On Friday our first camp-meeting commenced near Middle-

town, Ind. \* \* Every sermon and prayer seemed seasoned. There were no visible awakenings until the afternoon of the second day, when the cries of sinners were heard. On Monday a number were converted. Other appointments compelled me to close with great reluctance, leaving, perhaps, fifty trembling mourners. I pursued my way to the second camp-meeting, preaching twice a day. Reached the camp ground, near Indianapolis, on Friday, 10th. I delivered two discourses on Saturday and Sunday, from Romans 12th. The milk-and-water professors began to be provoked to good works. \* The meeting gradually grew better. \* \* I introduced the love-feast before sacrament Sunday night. It was commenced with God in our midst. There appeared to be a general struggle for full redemption in the blood of the Lamb. The love-feast continued until near midnight. We met on Monday to take our leave of each other—a time not soon forgotten. After a farewell sermon by Bro. Ball, we met at the table of our Father. There I met my dear Gitty, who had rode forty miles to meet me at the Lord's table, where He was manifest unto us 'in the breaking of bread.' We

could say, surely God is here and we know it. After my wife Gitty had recovered her strength (for she had lain helpless under the power of God for some minutes), we took the parting hand, in anticipation of meeting where there will be no more parting." Thus, near the grave, toiled this unwearied itinerant.

On the 1st day of March, 1839, he died in great peace. Just before he died, while his neighbors were conversing around his bed, he asked them to be quiet. "Gitty," said he, for this was the familiar name by which he called his dear wife, "Gitty, come here, and listen." "To what shall I listen," she replied. "Why," said he, in surprise, "don't you hear that singing?" "No," said she, "I do not." "O," he continued, listening again, "it is the sweetest music I have ever heard in my life. The heavenly messengers are come for me, and I must go." With this he asked them to raise him up and give him some water. He took the cup, drank, and then, with a smile, closed his eyes in death. He died when about forty years of age.

In person Mr. Farmer was quite prepossessing. Height five feet ten, firmly built,

face round and full, forehead broad and high, chest full. His personal piety was deep. No one ever questioned that. He had a passion for souls which no labors, sorrows, or hardships could abate. He went forth weeping, and in the harvest few men will have more sheaves.

In 1828 JACOB MAHAN was sent out as a missionary into the Wabash country, by the Miami conference. Some United Brethren had moved into that country from Ohio, and from Corydon, Ind.; and a missionary being desired, Mr. Mahan, although considerably advanced in years, volunteered to go. His labors were greatly blessed; but in the fall of the year he was taken ill, and died—died as the faithful missionary dies. Mr. Mahan entered the itinerant ranks as early as 1824, and was a man of excellent preaching abilities, and of pure life.

John Morgan says of him: "He came to us a minister from the Regular Baptist church, when considerably advanced in years. He was a large man and quite corpulent. His manners were gentlemanly, and he was grave in his deportment. He possessed excellent conversational powers, and his sermons were clear, forcible, and strong. He

labored on our circuit about two years, and was then sent to the Wabash. When on his way he stopped at my house, and, during the conversation, remarked that he never expected to return. But nothing daunted, he went on. I have learned that his labors were much blessed."

The following year the Miami conference, as we have seen from the minutes, sent out JOHN DENHAM to fill the place vacated by the early death of Mr. Mahan. Under the labors of Mr. Denham many societies were formed; and the way was opened for other laborers, while Mr. D. pushed on still farther westward.

A few families of United Brethren having moved from the Scioto conference and settled on the Little Mackinaw river, McLean county, Illinois, Mr. J. Denham, in some irregular missionary excursions in 1831, visited, and preached for them. Under those labors a few societies were organized. In the fall of 1832 the Indiana conference recognized the work under the name of the *Mackinaw mission*, and supplied it with J. P. ECKELS, a young man who had just entered the ministry. Under the labors of this young man, precious seasons of grace were enjoyed,

and many souls were awakened, converted, and added to the church. He was succeeded by J. SPRADLEY, through whose instrumentality the good work continued to prosper. About this time Mr. Denham removed from Warren Co., Ind., to McLean Co., Ill.; and several other ministers from the Wabash visited him, and assisted in holding meetings.

So rapidly did the work expand that in 1833 a new conference was set off from the Indiana, and called the WABASH CONFERENCE. The first regular meeting of the Wabash conference was held in Park county, Ind., in September, 1835. The new conference was composed of thirteen preachers. The fields of labor were named and supplied as follows:

WABASH DISTRICT—William Davis, P. E.

*St. Joseph circuit*, James Griffith.

Pine " William Davis.

Wea " E. T. Cook.

Cole Creek " James Davis.

Vermilion " Josiah Davis.

ILLINOIS DISTRICT—John Denham, P. E.

*Mackinaw circuit*, J. T. Timmons.

Here are eight fields of labor and eight itinerant preachers in the Wabash conference in 1835, twenty-six years ago. In another chapter we give a somewhat detailed

account of the expansion of the work northward, and of the formation of the St. Joseph conference as an outgrowth from the Wabash; and from the chapter on the Iowa conference, it will be seen that the work in that conference was commenced by the Wabash missionaries.

In 1835 but one circuit was recognized in Illinois; but the appointment of Mr. Denham as presiding elder of a district, with a single circuit, or rather mission, as a basis, implied that there was a large territory and a probability of growth. Soon after, the labors of John Hoobler and Josiah Davis were directed to Illinois; and in 1845 the Illinois conference was set off from the Wabash. The same year the White River was set off from the Indiana. Let us recapitulate. In 1829 the Miami conference embraced the whole work west of the Scioto conference. In 1830 the Indiana was formed; in 1835 the Wabash; and in 1845, after ten years of remarkable missionary activity, the St. Joseph, Illinois, White River, and Iowa, were added to the list. Thus the old Miami, in 1845, was able to look upon a family of six as flourishing daughters as ever received a mother's blessing.

Of a few of the ministers in the Wabash

who were most actively engaged in this great movement, notice may be taken. No name has a sweeter odor among the brethren of the north-west, than that of JAMES DAVIS, a meager sketch only of whose life and labors has been preserved.

Mr. Davis was converted about the year 1830, and became a member of the first United Brethren society organized west of Wabash river, at the house of his father, in the vicinity of Milford, Warren Co., Ind. After his conversion he was distinguished for more than ordinary zeal and talent; and for the great power which attended his exhortations, all of which were commended to the people by the humility, sobriety, and deep-toned piety which graced his conversation and deportment. He was received into the Indiana conference at the Haw Patch, in Bartholomew Co., Indiana, in September 1833. The four subsequent years he traveled circuits in the Wabash valley, between Terre Haute and Logansport, where his labors were attended with great outpourings of the Spirit of grace and the power of salvation, as witnesses of which many precious souls now live both in heaven and on earth. In 1837 he moved to St. Joseph Co., Ind., and labored

as presiding elder for one year, with great profit. In 1838, he returned to the Wabash, soon after which he removed to Wisconsin, and extended his labors over the Rock River country, and did much of the work from which the Rock River conference was formed.

Mr. Davis was a medium-sized man, with dark hair, heavy eyebrows, and a large, keen, hazel-colored eye. His literary attainments were limited, but his habits were studious. He was a close and correct observer of men and things; but it was the power of grace more than all else, which gave his ministry its distinguished momentum.

Worn out and broken in health, he went over the river to the better land a few years since. In the great harvest he "shall doubtless come again with rejoicing, bringing his sheaves with him."

At the first session of the Indiana conference, which met in Harrison Co., Indiana, thirty-one years ago, WILLIAM DAVIS was received. He was born in Ontario Co., N. Y. January 3rd, 1812. His parents, who were members of the Free Will Baptist church, settled in Washington Co., Indiana, in 1818. In their new western home they maintained a deep religious interest in the family; and

"often at family worship," writes Mr. Davis, "I promised God that I would serve him. In August, 1828, my concern for salvation became deeper than ever before; and on the 25th of September, at a prayer-meeting where opportunity was given for persons to speak, I arose and told the people that I wanted religion. Three days afterward, when it seemed that despair, with all its horrors, was gathering around me, I resolved that if I perished I would perish praying. With this determination I retired to the woods to pray; and as I prayed, my darkness was turned to light, and my sorrow to joy.

'The Spirit answered to the blood,  
And told me I was born of God.' "

Immediately after his conversion he began to exhort; and one week after he had passed his seventeenth year, at the residence of James Griffith, in Washington Co., Ind., he preached his first sermon. He was placed on a circuit, which he traveled afoot, not having means to purchase a horse. Unable to endure the hard travel, he hired out at \$8 per month, until, with his earnings, he was able to purchase a horse, saddle, and bridle. On the 26th of May, 1830, thus equipped, he went to the Indiana annual conference, was

received, and placed on Tanner's creek circuit. He now gave himself wholly to the ministry of the word. The defects of his early education were repaired by diligent study on horseback and beside the cabin fires of the new settlers.

If we were an artist we would pause here to give the reader a picture of a pioneer preacher's studio. We would show to him the interior of a log cabin, in one end of which we would place the beds; in a corner, near the fire, the rude cupboard and table, the latter made of a broad puncheon, clean and white; around the great log fire, we would introduce to him six or seven children, the youngest in the lap of its mother. In the midst of this interesting group we would place the young preacher. The hard travel of the day is past. His horse has been placed under a shed; his over-coat and leggins are drying before the fire; the wind howls around the cabin; and the snow beats against the window-panes, while he is sitting, Bible in hand, preparing a sermon. In such a studio, sermons have been prepared which would not discredit our best city pulpits.

When the Wabash conference was organized, Mr. Davis was elected its first presiding

elder. This important charge was placed upon him when he was but twenty-two years old. But he had the prudence, the foresight, and firmness of age.

In the spring of 1846, in a letter to a friend, Mr. Davis wrote: Dear Bro.:—"A few evenings ago, while sitting by my fire-side, looking forward to the labor and exposure, and privation which I must endure during the conference year which has just commenced, my mind was carried back to the past; whereupon I hunted up my old diary, by the aid of which I reached the following facts and conclusions: That I have been an itinerant minister in the church of the United Brethren in Christ sixteen years; that I have traveled for ministerial purposes fifty-four thousand two hundred miles; that I have preached (or tried to preach) five thousand one hundred and ten sermons; that I have received as an earthly remuneration \$652 00; *that the Lord has hitherto helped me; and that it would be wickedness to distrust so good a friend in time to come.*

"My time has been spent chiefly on the frontiers, among poor people; and, could I lead some of my rich brethren along the Indian trails, or more dimly-beaten paths, to

the cabins in the woods, and introduce them to meanly-clad parents, surrounded by almost naked children, and let them worship and mingle their prayers, songs, and tears around the same altar, they too would love those poor brethren, excuse their scanty contributions, and of their abundance give something for the support of the missionary, who, perhaps, with ragged clothes and naked knees (for I have preached with naked knees) is preaching on the frontiers. I do love the poor pioneer brethren in their cabins, and sympathize with the missionary who breaks to them, at great personal sacrifices, the bread of life; and if after death my spirit should be permitted to visit my brethren on earth, I would fly on speedy wing to the suffering missionary, and whisper consolation in his ear."

In person Mr. D. is about five feet ten. His eyes, nose and mouth are large, and he has a broad, high forehead. No one, perhaps, has ever heard a hasty or ill-advised remark from his lips. He speaks slowly and distinctly, and often eloquently.

JOHN MORGAN, who has been identified with the rise and progress of the church in Indiana, was born in Yates Co., New York,

April 26th, 1801. In 1817 he emigrated with his parents to Dearborn Co., Indiana. In 1821 he united with the United Brethren church as a seeker of religion, soon after which he obtained peace in believing. In 1822 he was licensed to preach by the Miami conference. His early advantages were exceedingly poor, yet by application to study he became an excellent preacher and a wise counsellor. He served a number of years as a presiding elder, and is highly esteemed as one of the fathers of the United Brethren ministry in Indiana.

But no one, perhaps, has contributed more to the growth of the church in Indiana, and especially in the Wabash conferences, than JAMES GRIFFITH. Prior to his conversion he was a proud skeptic. More than thirty years since he was converted; and soon after his conversion he began to preach the religion he had labored to destroy. He entered the itinerant ranks when the United Brethren church in Indiana was a mere handful; and, with unswerving fidelity and devotion, he has given to the cause his youth, and his vigorous manhood; and, as the shadows of evening begin to lengthen, his zeal wanes not. Mr. Griffith was a member of the Wabash

conference at its organization. He has served many years as a presiding elder, and been a member of the general conferences of 1833, 1849, 1853, and 1857. As an early and consistent advocate of the inalienable rights of man, without respect to clime or color, he suffered, especially during the earlier years of his ministry, no small share of obloquy and persecution; but he has lived to see a very encouraging improvement in the tone of public sentiment on that subject, not only in his own state, but in more than half of the states of the Union.

In manners Mr. Griffith is retiring and diffident; but he has a sound judgment and an unconquerable will.

FREDERICK KENOYER and JOHN HOOBLER were both pioneer evangelists in Indiana, and Illinois, and deserve mention in connection with Griffith, James and William Davis, and others that we can not name. Both these ministers have given to the church upwards of thirty years of earnest work; and their names should be cherished by those who have entered into their labors. They are now in the evening time of life, and God will presently say to each

" Servant of God, well done,  
Rest from thy loved employ ;  
The battle's fought, the victory's won,  
Enter thy Master's joy."

But we can not pursue these personal sketches further, however pleasing the task might be, and however worthy of notice many others are who have not been so much as named in these pages.

## CHAPTER XV.

## GENERAL CONFERENCE OF 1833—THE PUBLISHING INTERESTS.

The sixth general conference convened at Dresback's church, Pickaway county, Ohio, May 14th, 1833. Bishop Kumler presided, his venerable colleague, Newcomer, having gone to his reward three years previously. There were present thirty-three delegates, representing six conference districts, six of whom were from Pennsylvania, six from Indiana, one from Virginia, and twenty from Ohio. Their names follow:

*Pennsylvania conference:* Ezekial Boring, Jacob Erb, Jacob Snyder, William Brown, James Neiman, and Frederick Gilbert.

*Muskingum conference:* Henry G. Spayth, Adam Hetzler, Sewel C. Briggs, John Eckhart, and Christian Kenagi.

*Virginia conference:* Wm. Rhinehart.

*Scioto conference:* John Russel, Jacob Baukus, George Benedum, Daniel Davis, William

Hastings, James Ross, Samuel Hiestand, and John Coons.

*Indiana conference:* John Denham, James Griffith, Aaron Farmer, Josiah Davis, John McNamar, and Francis Whitcom.

*Miami conference:* Henry Kumler, jr., J. Fetherhuff, Samuel Hoffman, J. Swearingen, Abraham S. Decker, David Keiser, and Geo. Bonebrake.

We will notice, in their order, such of the proceedings of this conference as are of permanent interest.

1. *Definition of the powers of the general conference.* The question was raised, "Does the general conference possess any power which an annual conference does not?" To this the following answer was given: "Yes: it is alone in the power of the general conference to elect, from among the elders, one or more bishops; and to make such provisions as may be conducive to the good of the whole church: Provided, however, that none of her acts shall be so construed as to alter the confession of faith, or in any manner change the meaning, spirit, rules, and regulations of our discipline as they now stand."

2. *How the general conference should be com-*

*posed.* It was decided that the general conference should be composed of two elders from each annual conference district, who were to be elected as follows: Each annual conference was required to nominate four elders as candidates; and the two who should receive the highest number of votes from all the members of the church at a popular election, were to be declared delegates. The number of delegates to be elected by each conference has been raised to three, and the power of the annual conference to *nominate* has been abolished.

3. *Provision for increasing the salary of an itinerant preacher.* The rule providing for the appointment of circuit stewards was stricken out, and the following clause was added: "In the case of a traveling preacher having a family of children, the annual conference of which he is a member shall take the matter into consideration, and add over and above his salary whatever amount said conference may deem proper." This power of adding to the stated salary, in cases demanding it, was, at a subsequent general conference, transferred from the annual to the quarterly conferences.

4. *Swearing and affirming.* The rule adopt-

ed in relation to swearing and affirming is quoted on page 181, of this volume.

5. *Class-meetings.* Considerable attention was given to these meetings. It was made the duty of class-leaders to appoint prayer and class-meetings; and it was recommended that all the members of the church attend class-meeting once every two weeks, and oftener if practicable.

6. *Length of time an itinerant may remain on a circuit.* It was decided that an itinerant preacher should not be allowed to travel more than three consecutive years on the same circuit, *except by consent of the conference.* The same limitation was applied to preachers on stations.

7. *A printing establishment projected.* AARON FARMER was one of the first in our church to see the importance of the religious press, as an auxiliary to the pulpit; and, as early as 1829, he made an earnest, although not very successful, effort to employ this mighty evangelizing agency under the patronage of the Miami conference. At the session of that conference, in 1829, the following resolutions were adopted:

“Resolved by the Miami conference to

approbate the publication of '*Zion's Advocate*,' with the following restrictions:

"1. It is to contain doctrine consonant with the church of the United Brethren in Christ.

"2. It is not to be devoted to unprofitable controversy.

"3. It is to be printed on good paper, and neatly executed.

"4. It is to be edited by Aaron Farmer."

*Zion's Advocate* was accordingly issued from Salem, Ind., by Mr. Farmer as editor and publisher; and, although it was a fair paper, it died young, not because its conductor failed to comply with the conditions specified by the conference, but for want of a sufficient patronage. The enterprise, however, was a proper one, and the attempt to inaugurate it served to awaken the attention of the church to the subject. Accordingly, the quadrennial conference succeeding the failure of *Zion's Advocate* resolved to establish a religious paper, to be controlled by a board of trustees appointed by the general conference. In pursuance of this resolution, John Russel, and Jonathan and George Dresback, were appointed trustees; and they were authorized to circulate sub-

scriptions in all the conferences, one for donations, the other for subscriptions, to the proposed paper; also, to publish, or cause to be published, at Circleville, O., "a paper devoted to religious, moral, and literary intelligence."

8. *A new conference.* A new conference was formed in north-western Ohio, and called the Sandusky conference; and it is the opinion of Mr. Spayth, who was a member of the general conference of 1833, and one of the secretaries, that the Wabash conference was set off from the Indiana conference, at the same time. Mr. Hanby, as already stated, entertains a different opinion. The minutes of the general conference contain nothing on the subject; and the question is one of small importance. It is a fact that the Sandusky conference was organized in 1834, and the Wabash in 1835, raising the whole number of annual conference districts to eight.

Soon after the general conference adjourned, the brethren to whom the PUBLISHING INTERESTS had been entrusted, commenced their work. Calls were made for donations and subscriptions, and on the 12th of April, 1834, they bought at public sale, in Circleville, O.,

a printing press, type, and fixtures, for which they paid \$450 00. In May following they bought a lot and two houses, for which they paid \$550 00 more. A few months before this time, W. R. Rhinehart had commenced the publication of a religious paper called the Mountain Messenger, at Hagerstown, Md. As the trustees were anxious to unite the whole church in the support of one paper, they bought out the Messenger, paying \$325 00 for its type, and employed Mr. Rhinehart to edit the contemplated church organ; and on the 16th of December, 1834, the first number of the "*Religious Telescope*," a middling-sized folio semi-monthly, made its appearance.

Thus with a debt of \$1,600 00, and a subscription list, much of which was worthless, of 1197, the United Brethren Printing Establishment, commenced its career. The paper issued was a very respectable sheet, well edited, yet not popular, because of the extreme views which it advocated. It entered largely into the controversies of the times, and earnestly and bodily, though not always prudently, marched in the front ranks of every reform. The second year the subscription was reduced to 856, and when the paper was in its seventh year, its subscription only

reached 1450, and on the credit system at that.

The concern, however, found no difficulty in adding to its liabilities; and by this time they had reached \$6,000! Had it been an individual enterprise, or had the trustees been men of feeble hearts or of poor credit, it would have failed utterly. In 1839, William Hanby succeeded Mr. Rhinehart as editor and publisher. Being a better financier, less inclined to extremes, and receiving a more liberal patronage from the church, the establishment soon began to show signs of life. In the spring of 1843 the number of subscribers was swelled to nearly 2,000, still on the credit system, however, and the proceeds, above contingent expenses, were reckoned at \$600 00. At the general conference of 1845 it appeared that the paper had rising 3,000 subscribers, and that it was yielding a net profit of about \$1,200 00 annually. The profits, however, of a paper conducted as this was, on the credit system, can not be calculated with accuracy. At the general conference of 1845 the cash system was adopted. David Edwards was elected editor. Four years of prosperity followed. The paper was well edited, and its finances judi-

ciously managed; and in 1849, after a struggle of fourteen years, the debts of the concern were all canceled, and it was placed in a position to begin to acquire the means of usefulness.

## CHAPTER XVI.

THE MUSKINGUM CONFERENCE—FORNEY, KE-NAGI, BRIGGS, S. LONG, A. BIDDLE—COM-MENCEMENT OF THE WORK ON THE RESERVE.

THE organization of this conference in 1818, and its progress up to 1821, have been noticed. In 1822 three ministers proposed to travel,—Johnston, J. Long, and J. Klein; and Abraham Forney was appointed presiding elder. The minutes of 1823 and 1824 are not in our possession. In 1825 the conference met in Westmoreland Co., Pa., Seventeen preachers were reported, among whom were Draksel, Jacob Winter, A. Forney, H. G. Spayth, H. Erret, H. Purdy, C. Berger, Kenagi, John Crum, S. C. Briggs, and Peter Weimer. Mr. Spayth and Mr. Johnston were appointed presiding elders of the two districts, and John Klein was appointed to travel the Westmoreland circuit. No itinerant was employed that year in the territory now embraced in the Muskingum

conference. The work was sustained wholly by the local ministry.

During the years 1825 and 1826 the conference suffered a great loss by the decease of Draksel, Forney, Peter Weimer, John Slutts, and John Klein,—nearly one-third of the entire ministry reported at the Westmoreland conference. Of the venerable Draksel's character, labors, and decease, notice has been taken in a preceding chapter of this work.

ABRAHAM FORNEY was one of the pioneers in north-eastern Ohio. He penetrated into the new country at an early day, and was intimately associated with the rise of the Muskingum conference, and its progress up to the period of his decease. He was a member of the third general conference. John Klein was a remarkably zealous and pious young man—the only itinerant employed in 1825. He died at his post. Mr. Weimer and Mr. Slutts were devoted German preachers. While noticing the decease of these pioneers in the Muskingum conference, we will state that CHRISTIAN KENAGI was one of the most faithful and beloved of those early ministers. He was among the first who embraced religion, and became

identified with the United Brethren in Christ, west of the Alleghany mountains. He belongs, indeed, to the German pioneer fathers. He commenced to preach about the year 1802, while residing in Westmoreland county, Pa.; and as early as 1817, or 1818, he removed to Tuscarawas county, O. "For piety, brotherly love, and humility," writes Mr. J. Weimer, "few were his equals. For a period of twenty years he could walk only by the aid of a staff in each hand; yet he was almost continually traveling in a small wagon, through the Muskingum district, visiting his German brethren, and preaching Jesus wherever opportunity offered. During each year of the last seven or eight of his life, he made a trip to the Sandusky district; and while on his last tour, he died shouting the praises of king Immanuel." At his death, on the 4th of March, 1841, he was in his seventieth year.

In 1826 the conference convened in Harrison county, O. Only eleven ministers were in attendance, two of whom were received during the session. John Crum and Henry Erret were appointed presiding elders, and James Haskins and Sewill C. Briggs gave themselves up to travel. Mr. Haskins was

stationed on Westmoreland circuit, Pa., and Mr. Briggs on Wills creek, Ohio.

S. C. BRIGGS was a man of superior talent, great zeal, and remarkable faith; and he contributed materially to the progress of religion in the Muskingum conference. Mr. Biddle relates the following, as an illustration of his "faith:" "At a camp-meeting in Harrison county, Ohio, it became his turn to preach at 3 o'clock P. M. Up to this time nothing of a remarkable character had occurred. When through with his sermon he descended from the stand, and, although the hour was unusual, he invited sinners to come forward and seek salvation. The whole congregation was moved. The work commenced, and continued all night. By sunrise next morning one hundred souls were converted."

Mr. Briggs was a member of the general conference of 1833. His end was peace.

In 1827 no material progress was made. In 1828 three circuits were supplied, viz.: Westmoreland, Wills Creek, and a new circuit called Wooster and New Lisbon. Four preachers were employed on these circuits; and at the end of the year their financial report ran thus:—Jacob Winters received

on Westmoreland circuit, \$84 33; H. Purdy on Wills Creek, \$32 88; Moses Herbert and A. Hetzler on Wooster and New Lisbon,—the former \$31 70, the latter \$35 62½; John Crum as presiding elder, \$14 86. All were well satisfied, for the year had been a good one. In 1829 the conference was divided into five circuits, and supplied as follows:

*Westmoreland*: J. Winter, circuit preacher.  
D. Worman, presiding elder.

*Wooster*: J. Crum, circuit preacher. J. Hildt, presiding elder.

*Wills Creek*: M. Herbert, circuit preacher.  
J. Crum, presiding elder.

*New Lisbon*: J. Harrison, circuit preacher.  
J. Stambach, presiding elder.

*Sandusky*: J. Zahn, circuit preacher. J. Baulus, presiding elder.

The whole sum paid to these itinerants for the year's work was \$266 22. In 1830, thirty-two ministers were recognized as members of the conference.

Among those who entered the itinerant ranks this year was SAMUEL LONG; a man of great prudence, deep piety, and respectable preaching abilities. Mr. Long has spent more than thirty years in the ministry; much of the time as an itinerant, first in

the Muskingum and afterward in the Sandusky conference. In the last-named conference he now enjoys, in a superannuated relation, the confidence and affection of all who know him.

Between 1830 and 1833, the progress of the conference continued to be slow, owing to the want of a thorough itineracy, and the means for its support. The conference, during these years, seemed to vacillate between a partial and a thorough itinerant system. Up to 1833 its territory extended from Westmoreland county, Pa., to Wayne county, O.—a part of the time even to Sandusky county, O.; and the annual conferences were held alternately in Pennsylvania and Ohio. The general conference of 1833 attached that portion of the conference which lay in Pennsylvania to the Pennsylvania conference, and formed a new conference in the north-west, called the Sandusky conference. This change in boundaries, cut off many of the best churches and ministers; yet it contributed greatly to the prosperity of the conference. Confined within its natural boundaries, thrown upon its own resources, and having one of the best missionary fields in the world to cultivate, the Lord raised up from among

the young men of the church a class of ministers, who devoted themselves to itinerant labors, from year to year, with such zeal and success as told most favorably upon the prosperity of religion in that quarter of the State.

Among the efficient laborers called into the field about this time, no one contributed more to the growth of the conference than **ALEXANDER BIDDLE**. Born and raised amid the romantic hills of western Pennsylvania, Mr. Biddle grew to the age of sixteen years with few advantages, save a vigorous body and good brain. In 1826 Henry Purdy formed a class in his father's neighborhood, to which his father became attached; and in 1829, after seeking the Lord in great agony of spirit for some time, he was happily converted, on the banks of the Ohio, while witnessing the baptism of his mother! "What a halo of golden beauty," to use his own peculiar language, "lived all around me at that time." In a recent letter, Mr. B. writes: "Thirty-one years have passed away, and now, while writing, my soul burns within at these recollections." Soon after his conversion, which occurred in his nineteenth year, he began to exhort; and in 1831 he

was received into the Muskingum conference and placed on Wills Creek circuit. In 1832 he traveled Lisbon circuit. During this year he formed four new classes in Trumbull county, which were the beginning of the United Brethren work on the WESTERN RESERVE. Since 1832 this work has spread over the whole Reserve, and into Pennsylvania and New York. JOHN NEISZ was among the seventy-four converts received into the church on Libson circuit, by Mr. Biddle, in 1832.

In 1833 Mr. Biddle was elected presiding elder,—an office which he has filled nearly every year since, first in the Muskingum, and afterward in the Sandusky conference. He has been very successful in introducing young men into the ministry, and in inciting them to study. Mr. Biddle is still performing full work as an itinerant in the Sandusky conference. He has been a delegate to nearly all the quadrennial conferences of the church since 1841.

In 1838 a home missionary society was organized, for the purpose of extending the work more rapidly within the bounds of the conference; and two new fields of labor were formed on the Reserve.

Since 1838 the Lord of the harvest has sent forth into the Muskingum conference a class of itinerant laborers not excelled anywhere in the United Brethren church. In 1838, F. HILDT, recently called to his reward, and S. C. STEWARD, still at the work in the Wabash, were received into the conference. In 1839 C. CARTER and J. TODD, both of whom, after twenty years of service, continue to labor in the itineracy with marked efficiency, were received. Then came the devoted A. S. WADE, of precious memory. In 1842 E. SLUTTS and L. B. PERKINS were admitted, and in '43 and '44, W. S. TITUS, now of Michigan, Z. A. COLESTOCK, now of Pennsylvania, and J. GOODIN, and S. WEAVER, President of Western College, Iowa. After these, and along with them, came many other brethren, beloved in the Lord, under whose labors the work has been extended northward to the Lake, and eastward into the heart of western New York.

In 1818 a few German brethren in the wilderness, without a single house of worship; without a school, newspaper, circuit, or itinerant preacher, resolved to "*build the kingdom of Christ.*" For many years they toiled without much apparent encouragement. In

1831 they had but one circuit, Wooster, two feeble missions, and four itinerant preachers, to all of whom was paid less than \$300 00 a year. Now the same conference, including ERIE, which has grown out of it, numbers 7,333 members, 108 houses of worship, and a large number of local and traveling ministers.

## CHAPTER XVII.

## THE SANDUSKY CONFERENCE—NORTH-WESTERN OHIO.

It has been stated already that in 1822 Jacob Baulus, one of the earliest and most efficient preachers in Maryland, settled near Fremont, O. His home was located in the deep, dark forests of the Black Swamp. Wild game and wild men abounded. He was the first evangelical minister in that section of the country; and he not only preached to the new settlers, whenever opportunity was offered, but he opened his house and spread his table for evangelical ministers of all denominations.

A few preaching places were established, a few classes formed, and in 1829 the general conference recognized a circuit, called Sandusky circuit. At the next session of the Muskingum conference Jacob Baulus was elected presiding elder of the Sandusky district, and JOHN ZAHN was appointed to

travel the Sandusky circuit. The next year, 1830, Mr. Baulus was re-elected presiding elder, and I. HARRINGTON and J. HARRISON were placed on the circuit. Baulus, Zahn, Harrington, and Harrison, were the pioneer itinerant preachers in north-western Ohio.

Up to this time the prospects, in the north-western portion of the State, seemed to afford but little encouragement. Between the Muskingum conference and the Sandusky circuit there was, probably, more than a hundred miles of country unoccupied by the United Brethren church; much of it a wilderness, through which the traveler passed, not in rail-cars, at the rate of forty miles per hour, but over mud roads and unbridged streams, on horseback, or in old-fashioned stage-coaches, which frequently made but ten or twelve miles per day. It was a long and wearisome journey, in 1830, from Tuscarawas county to Sandusky county. From 1829 to 1834 the Sandusky circuit was supplied by the Muskingum conference.

Prior to 1833, however, a strong current of emigration set in toward the north-west; and among the emigrants were a number of United Brethren families, and some excellent local preachers.

GEORGE HISKEY, a sound-minded, hospitable, and able preacher, settled in Richland county, near Lexington; and some substantial laymen settled in the same inviting region. HENRY ERRET and JOHN SMITH, both excellent German preachers, settled near Gallion. PHILIP CRAMER located west of Findlay, in Hancock county. ISRAEL HARRINGTON, who was placed on the circuit in 1830, and who was a man of good judgment and influence, located on the Portage river; while HENRY KIMBERLIN, and JOHN and JACOB CRUM, all pillars in the church, and in the ministry, lifted up the standard near the Maumee, on Beaver creek, in Wood county. J. GARBEE, whose praise is in all the churches where he is known,—a plain, humble, zealous, worker, both as an itinerant and as a local preacher,—settled on Honey creek, near Melmore, in Seneca county. D. Strayer, C. Zook, and John Bowser pitched their tents west of the Maumee. Others can not be especially named. These emigrations prepared the way for a conference; and the general conference of 1833 very wisely made a conference of the Sandusky work.

On the 12th of May, 1834, the new conference held its first session, at the house

of PHILIP BRETZ, on Honey creek, in Seneca county. Samuel Heistand presided. There were present John Russel, Jacob Baulus, Geo. Hiskey, Jeremiah Brown, C. Zook, John Crum, W. T. Tracy, Jacob Bair, O. Strong, H. Erret, John Smith, S. Easterly, Philip Cramer, B. Moore, Daniel Strayer, Israel Herrington, Jacob Crum, H. Kimberlin, J. Fry, and J. Alsop.

Nearly all these ministers were local; and they had settled, with their families, and in most cases with some of their brethren, in various parts of the conference, and had laid the foundation of the church. It is but just to say that the influence of these men, if we may except two or three of them, who soon formed other relations, was salutary. Many of them are now standing in the same communities where they stood thirty years ago. The frosts of age have settled upon their heads; the wilderness into which they moved has disappeared; the church has grown up strong about them, and their voices are seldom heard in the councils of the church; but they enjoy largely the confidence of their brethren; they are earnest, zealous, and dearly beloved.

But to return. John Davis, Jacob Garber,

and Stephen Lillibridge were received at the first conference; and three more useful men have seldom been received at one conference. JOHN DAVIS soon entered the itineracy, and for many years labored with great faithfulness, much of the time as a presiding elder. On a salary of from \$75 to \$150, he traveled on horseback from Crawford Co., O., to Allen Co., Ind., four times a year, year after year. The roads were extremely bad, especially in the winter and spring, but he seldom missed an appointment, never complained, and always wore a smile as he entered the cabins of the west. He is now superannuated. His head is white, but he loves the church of Jesus, and is a genial, sweet-spirited saint, waiting for the coming of the Lord.

STEPHEN LILLIBRIDGE did more, perhaps, than any other man of his day, to extend the cause in the Sandusky conference. He was born January 31st, 1815; and in his eighteenth year he experienced religion and united with the church, three months after which he was moved to call sinners to repentance; and it soon became manifest that the holy missionary fire was kindled in his breast. Moved by this spirit, he had gone

into the Sandusky country, was admitted into the conference, and placed in Sandusky circuit. The stations stood thus:

Richland circuit: B. Moore, J. H. Drake. Sandusky circuit: J. Alsop, S. Lillibridge. Findlay mission: J. Eckert, by P. E. Owl Creek mission: Mr. Smith, by P. E. Maumee mission: W. T. Tracy. Mr. Smith soon returned from whence he came; Mr. Eckert was a German, did not join the conference, and his stay was only temporary; Mr. Moore was very useful for a period, but from some cause his sky was often beclouded. After years of partial separation from the church, he died while on the overland-route to the Pacific. Mr. Lillibridge was all that could have been desired as a Christian and as an evangelist. One who was well acquainted with him\* and is not addicted to flattery, writes: "To go where as yet the brethren had no name nor home, and where Christ was seldom preached by any ministry, and still less known, was his peculiar call, as it was his pleasure and delight. This led him, amid many difficulties, into a country which was comparatively a wilderness, both in a natural and in a moral sense;

\* H. G. Spayth, in Telescope, New Series, Vol. II., p. 32.

yet he lived long enough to see it blossom and bring forth precious fruit, while joy and hope, like flowers, sprang up along his path. Though poor—and during the eight years of his itineracy, his annual pay was less than a hundred dollars—and although he suffered much in body for want of suitable clothing during the winter seasons, yet a murmur, so far as known, never escaped his lips. From his diary it appears that, during his brief career, he preached nineteen hundred and thirty sermons." But to form any thing like a correct estimate of his labors, the reader must take into account the size of the missions which he traveled, and the character of the country through which he passed, sometimes on horseback, and not unfrequently afoot. The Black Swamp country, though now intersected with rail-roads, and dotted with well-improved farms and thriving villages, was a dreadful country for an itinerant minister in the days of Lillibridge. After forming many new societies, and winning hundreds to Christ, this devoted pioneer missionary, at the early age of twenty-eight, and on the 25th of May 1843, died near Findlay, O. He had appeared at the conference four weeks prior to his decease, in

feeble health, and had taken as his appointment, Sandusky circuit. But his work was done. "In view of death he was happy. He exhorted his young wife to be resigned, and his last words were

'Jesus can make a dying bed  
Feel soft as downy pillows are ;  
While on his breast I lean my head,  
And breathe my life out sweetly there.' "

In the year 1836 the Sandusky conference, which had held its first meeting only two years previously, was able to report seven fields of labor; and during that year six camp-meetings were held within its bounds. One of these was held near the Auglaize river, ten miles west of Findlay, at a place which, seven years before, was a total wilderness, over which only the Red man roamed. "It was an occasion," writes Mr. Baulus, "which I hope will never be forgotten by myself and many others. Israel's God was present in the sweetness of his love and mercy. Truly

'Jerusalem breaks forth in songs,  
And deserts learn the joy !'

As says Isaiah: 'The wilderness and the solitary place shall be glad for them: and the desert shall rejoice and blossom as the rose; it shall blossom abundantly, and rejoice even

with joy and singing; the glory of Lebanon shall be given unto it.' 'In the wilderness shall waters break out, and streams in the desert.' Praise the Lord! Fifteen years ago," continues Mr. Baulus, "I was the only United Brethren preacher in this district; now there are about thirty."

Since 1834 the progress of the cause in the north-western portion of Ohio has been healthful. But the most successful evangelists, and those who did most, after Mr. Lillibridge, to establish the cause in that part of the state, were raised up and put into the ministry by the conference itself. Among the earliest of these may be named J. Bever, M. Long, and J. C. Bright.

About the year 1835, DAVID LANDIS, a devoted layman, moved into Defiance Co., on the Maumee river; and he soon began to urge the Miami conference, from which he had moved, to send missionaries into that new region. Nothing effectual was done, however, until 1841, when HENRY KUMLER, jun., who had just been elected bishop, moved by that missionary spirit which has characterized his life, opened a mission in Defiance and adjoining counties. He spent the summer, fall, and winter, of 1841-'42, on this mission,

which proved to be a most successful one. He went out under the auspices of the Miami conference; without missionary funds, however. The work growing on his hands, by the advice of the brethren on the mission, he employed JONATHAN THOMAS as a co-laborer—a most excellent choice, as few men in the church have proved themselves to be abler preachers, or more successful evangelists. He also brought into the ministry of the United Brethren church Jos. MILLER, now of the Iowa conference, GEO. W. CHAPMAN of the Sandusky; and EZRA CRARY and JOHN D. MARTIN, both of whom have died at their posts. With these ministers Mr. Kumler went to the Sandusky conference, which met in the spring of 1842, where they were received, and the Maumee mission recognized as a part of the Sandusky work.

Ten years after the organization of the conference, a correspondent of the *Telescope*,\* writes—“We have now fourteen circuits and two missions, stretching from Richland Co., O., to north-eastern Indiana,—a distance of two hundred and fifty miles, embracing the territory watered by Sandusky, Portage, Maumee, and Little St. Joseph rivers. The past

\* H. G. Spayth.

year has been an eventful one to the churches. Many have been made to rejoice in Jesus Christ. Love-feasts have been free from partiality; full of the Holy Ghost; never better. The labors of the ministry here are truly arduous; but by divine aid the brethren have been able to meet them with increasing energy and unexampled success. With the new year the work appears to have begun afresh."

In 1853 the Michigan conference was set off from the Sandusky; and yet the Sandusky now numbers more than a hundred ministers, local and traveling, and more than seven thousand members.

These are a few of the facts connected with the rise of the United Brethren church in north-western Ohio.

## CHAPTER XVIII.

THE WORK IN NORTHERN INDIANA AND  
KENTUCKY.

THE United Brethren were among the first to plant the standard of the cross in the wilds of northern Indiana. The first sermon preached by a United Brethren minister within the bounds of what is now known as St. Joseph conference, which embraces northern Indiana, and a strip of Michigan on the lake, was delivered at Isaac Lamb's, in Tippecanoe Co., A. D. 1830, by that indefatigable pioneer missionary and eloquent preacher, JOHN DENHAM, whose sun, alas, has set in darkness! The settlers, for several miles around Mr. Lamb's, gathered to hear him; and great interest was excited by his preaching. He was followed by Josiah Davis, then a young man, and highly esteemed. Mr. Davis succeeded in forming two societies,—one at Lamb's, and the other at T. Baker's, four miles distant. In 1833, JAMES GRIF-

FITH entered the new field. Quite a number of extensive revivals of religion occurred under his labors; and he formed several new classes, in addition to the two formed by Mr. Davis.

In the fall of 1834 WILLIAM DAVIS was sent out by the Wabash conference, to St. Joseph Co., near the north line of the state. He entered upon his work in the true spirit of a missionary, and preached at numerous places along the St. Joseph river, extending his labors into Berrien Co., Michigan. He formed some classes, gave the work an excellent character, and did much to establish the principles of the church.

In 1837 JAMES GRIFFITH was sent into the field opened by W. Davis, where he traveled extensively, hunting up and feeding many scattered sheep; but as a trifle only in the way of support could be furnished by the feeble societies in the wilderness, he was under the necessity of leaving the work in the spring of 1838. The summer which followed is still remembered by the old inhabitants as the "sickly summer." Many of the best members of the church died, and quite a number, becoming discouraged with the country, removed to other parts. Owing to these causes, and the want of a preacher,

three out of the four organized classes were disbanded; and, in all probability the former labor would have been entirely lost, had it not been for the following singular Providence.

A young man, living in that part of the state, named E. H. LAMB, had, for two or three years, felt it to be his duty to preach; and, after the mission was left without a preacher, and he saw the work going to ruin, his impressions became deep and constant. He was just commencing the business of life for himself, had laid his plans for the future,—was a man of engaging manners, well calculated to succeed; and his prospects for worldly success were flattering. But he could not rest. The call of Jesus was ever in his ear, and he concluded to forsake all and follow him. Accordingly he settled his business, prepared himself for the itinerant work, and started for the Wabash conference, which met that year near Crawfordsville, Ind., a distance of one hundred and forty miles. One hundred miles of that distance he went alone; and although he had no license to preach, and was without any recommendation whatever, he believed that he would be received into the conference and into the itineracy. The

conference, waiving all formalities received him, and appointed him to the forsaken St. Joseph circuit. On his first round he could do little more than visit from house to house, and attend upon, and pray for the sick. Frequently, as he rode along through the sparse settlements, he was called on to perform some necessary service for the suffering. On his second round he established eleven appointments, distributed through the counties of Elkhart, St. Joseph, and Laporte, Ind., and Berrien, Mich., which he filled regularly every three weeks. Soon after J. Davis, the presiding elder, and William Davis, the pioneer missionary, and T. Garregus, a local preacher, moved into St. Joseph county. Under the joint labors of these four preachers, the work was revived and became prosperous. Some new classes were formed and some old ones revived; and at the close of the year there were on the work six organized classes, all in a healthy condition.

During this time the Wild Cat circuit, the one first opened in northern Ind., had been faithfully sustained by various preachers, whose names we have not been able to obtain. In 1839 eighty-five members were added to the two circuits; and during the

same year JOHN TALBERT, upon his own responsibility, and depending wholly upon his own resources, preached in Fulton, Wabash, and Huntington counties, which were about midway between the St. Joseph and Wild Cat missions, where he formed one class, and established several appointments.

At the session of the Wabash conference for 1840, a new work was projected in Carroll and Cass counties, on which Mr. Sage was placed. In 1840 Asa Coho traveled the Wild Cat circuit, and labored efficiently; and Mr. Baker, though young, was useful on St. Joseph, where he organized two societies. On the Tippecanoe mission, traveled by E. H. Lamb and J. Orn, there were many valuable accessions to the church.

In 1834 JOSEPH TERREL, who, with his wife, was a member of the United Brethren church, emigrated to Fulton Co., Ind. For thirty miles of the way they surveyed and cut their own road through the wilderness. In the forests of Fulton county, with little society except Indians, who were numerous, they erected the family altar. Often did they speak of the happiness of other years, and pray that a minister of their own church might come to their neighborhood. The

autumn after their arrival, "we heard," writes Mr. Terrel, "that four families had camped on the creek, about a mile from where we resided. I went to visit them; and the first person I saw was an aged lady on her knees, with both hands lifted up in prayer. With joy I hastened home to inform my wife." These persons proved to be Methodists; and soon a prayer-meeting was started at Mr. T.'s house. In the fall of 1839 John Talbert, as before stated, opened a mission in Fulton and adjoining counties. "One day," writes Mr. Terrel, "while plowing in my field, about twenty rods from the road, I saw a man riding along, who looked so much like a United Brethren minister, that I started toward him to hail him; but thinking I might be mistaken, I returned to my plow. The stranger passed on to the next house; and thinking, perhaps, that the family he had passed were Brethren, made inquiry, and as a matter of course soon returned. He formed, at Terrel's, a class of eight members. This was the first society planted in a region of country extending one hundred and fifty miles, north and south. These incidents are related to show how great, often, are the religious wants of the pioneers of the church, how much they

appreciate religious society, and especially the visits of their own ministers, and how greatly the morality of the country is indebted to them for the interest which they manifest in establishing the institutions of Christianity.

But to return to our narrative. In the autumn of 1840 a camp-meeting was held near Joseph Terrel's, during which not less than fifty conversions to God occurred. Only eight tents were erected on the ground.

In August, 1841, another camp-meeting was held, on the same ground, which was, confessedly, one of the most powerful meetings ever held in that country. The ground was surrounded with tents, and a great number of people assembled. One incident occurred which deserves special notice.

Among the persons awakened at this meeting was JOSIAH TERREL, a man of considerable note in his neighborhood. Being one of Satan's recruiting officers, he delighted in sports of various kinds, played the violin well, and loved the dance. Drawn to the camp-meeting by curiosity, he was awakened, went forward to the altar, invited the attention of the people, and there made a public confession of his sinful life—expressed his determination to be a Christian, and then

knelt as a penitent at the mourner's bench. While he spoke, every eye was filled with tears; and after he knelt, his plaintive voice, pleading for mercy, could be distinctly heard above all the other voices. But he did not find peace at the meeting. He requested Bro. Lamb, on the evening after the meeting closed, to preach at his house, which he did. During the meeting Mr. Terrel arose, confessed how he had been attached to the fiddle, and had taught his children and neighbors to dance, asked forgiveness of all, and then deliberately taking down the offending instrument of music, he cast it into the fire. Soon after he found salvation, and began to preach; and, we may add, he proved himself a chosen vessel of the Lord.

The Lord of the harvest now began more rapidly to multiply the laborers in this widening field. At a quarterly conference held on St. Joseph circuit, in 1842, William Davis, the presiding elder, organized a missionary movement which operated very favorably for the cause. Three men, Joseph Terrel, Josiah Terrel, and T. J. Babcoke, had obtained license to preach; and Mr. Davis informed them that he wished to employ them all as missionaries. He told them frankly that

there was no missionary money to pay them—that they must depend upon the small sums given them by the people, looking for their principal reward in the world to come. They all consented, on these terms, to travel. Bab-coke was sent toward Middleburg, Joseph Terrel toward Huntington, and Josiah to the region about Leesburg. Each of these missionaries, sent out from the quarterly conference by the presiding elder, was successful in planting the church in the new fields named. Thus did the work go on from year to year in northern Indiana.

While the borders of the church were being extended to the North and West, other laborers were pushing the Savior's conquests southward into KENTUCKY.

A few families of United Brethren emigrated to Kentucky in an early day; and among the number the devoted Baker may be named. But being far separated from any conference, they were absorbed by other religious societies. Between 1810 and 1830, occasional tours were made through portions of the state by our ministers, bishop Newcomer among the others.

But to JOHN M. BLAIR, a minister of the Indiana conference, belongs the credit of es-

tablishing the first society of United Brethren in Christ, south of Green river, and in the heart of Kentucky.

He organized a society in Adair Co., Ky., in 1833, and traveled extensively through Adair and the adjoining counties, preaching faithfully; and God was with him. Many souls were converted under his labors, and he organized some good societies. During the first year of his labors he was joined by his brother, WILLIAM BLAIR, who proved to be a very efficient co-laborer. "It seemed," says William, "as if God was in our front and rear, during those years."

In the year 1837 these brothers attended the Indiana conference, of which John M. was a member, where William was licensed to preach. By this time doors had been opened in Cumberland, Russel, and Wayne counties, in all of which souls were won to Christ. Soon these faithful brothers were encouraged by other laborers raised up among their converts. The earliest of these were William Traylor and R. T. Leftwich,—the former, after a few years of faithful service, was called to his reward.

The Indiana conference sent out preachers from time to time, who visited the Kentucky

work, and gave it new life. In the year 1850, the annual conference was held in Adair Co., bishop Glossbrenner presiding. "This," says Mr. Blair, "gave great strength to the cause; for, be it remembered, we were greatly persecuted, even by those who claimed to be enlightened and evangelical Christians. Such would give out the impression that there were no United Brethren except a handful, in Adair Co., Kentucky, and that in a few years they would come to naught. The conference dissipated this error, and some others." In spite of the powers of darkness, the work continued to advance.

Remarking upon the obstacles in the way of progress, Mr. Blair very justly remarks: "We have passed through deep waters and fiery trials, because of our peculiar views of slavery and secret societies; but we have been careful to maintain the principles of the church, and we are not disposed to complain on account of persecutions. Our fathers in the Lord have suffered before us, and have got home, and we will meet them on the other shore, if faithful."

## CHAPTER XIX.

GENERAL CONFERENCE OF 1837—A CHURCH CONSTITUTION—BISHOP HEISTAND—GENERAL CONFERENCE OF 1841—H. KUMLER, JR.

THE seventh general conference met at Germantown, Montgomery Co., O., May 9th, 1837. Bishop Heistand, who was then near the close of his life, delivered, at the opening of the conference, a very touching sermon. Eight annual conferences were represented, as follows:—

*Pennsylvania conference:*—Jacob Erb, Jacob Winters.

*Virginia conference:*—Jacob Rhinehart, J. J. Glossbrenner.

*Muskingum conference:*—Adam Hetzler, David Weimer.

*Sandusky conference:*—John Dorcas, George Hiskey.

*Scioto conference:*—John Coons, William Hanby.

*Miami conference:*—J. Fetherhuff, William Stubbs.

*Indiana conference:* — F. Whitcom, John Lopp.

*Wabash conference:* — F. Kenoyer, William Davis.

Bishops Heistand and Kumler presided, bishop Brown not being in attendance. No new conference was set off. Samuel Heistand, Henry Kumler, sen., and Jacob Erb, were elected bishops. John Russel, George Dresback, and Jonathan Dresback, were elected trustees of the Printing Establishment, W. R. Rhinehart was elected editor of the *Telescope*, and W. Hanby general book agent and treasurer. These details may be of little interest to the general reader, yet we think it necessary that they be given in a work of this kind.

The subject of the greatest interest, however, which came before the conference, related to a CONSTITUTION for the church. It was introduced by Mr. Rhinehart. He had drafted a Constitution, and, on the first day of the session, presented it to the conference, asking, by a motion, that the subject be taken up and considered. This motion, after considerable discussion, was adopted. The matter being now fairly before the conference, on motion of Mr. Hanby, it was "Resolved

that a Constitution for the better regulation of the church be adopted." The draft presented by Mr. Rhinehart was then read, and examined, by items, amended as desired, and adopted by a unanimous vote of the conference.

The conference, however, did not regard its action as final, or as at all binding on the church. The delegates had not been instructed to make a constitution; and, recognizing themselves as only the representatives and servants of the church, they caused the instrument to be printed, accompanied by a circular, calling the attention of the church to the same, and asking that the delegates to the general conference of 1841 be instructed to adopt, amend, or reject the same.

It was also agreed that to the general conference of 1841 Pennsylvania conference should send 4 delegates; Virginia 2; Scioto 4; Miami 3; Wabash 2; Indiana 3; Muskingum 2; Sandusky 2. These figures indicate, pretty accurately, the relative strength of the conferences in 1837.

Between 1837 and 1841, the church was favored with numerous revivals of religion. The columns of the organ of the church contain numerous notices like the following:—

"Mourners poured forward to the anxious benches, it was supposed, to the number of one hundred or more; and it appeared as fast as the Lord healed the broken-hearted, the arrows of conviction fastened on others. Seventy-three joined church. During the meeting a conversation among the wicked was overheard by one of the brethren. While all were astonished at the work, one of the number proposed to the company that they would go up to the altar, and see what was going on; another observed that they had better stay away; for, said he, 'the preachers are so well skilled in their business that their voice has an electrifying influence, and if people get near them they will be so shocked that they will be sure to fall,' so they all agreed to stay away."—[Geo. Bonebrake, *Miami conference*, 1838.]

"Christian professors have been renewed, and sinners converted. Within the short space of seven weeks, sixty persons have united with the church; and we trust God has enrolled their names in the book of life."—[E. Vandemark, *Scioto conference*, 1839.]

"Our third protracted meeting was held at Greencastle, Pa. The altar was crowded with mourners, and many were emancipated from

sin. Upward of sixty have united with the church since conference."—[*J. Ritter, Pennsylvania*, 1839.]

"God was in the camp day and night, from the commencement to the close of the meeting. We had the pleasure of seeing sinners awakened, mourners converted, back-sliders reclaimed, and believers sanctified."—[*D. S. Spessard, Va.*, 1840.]

"A number were brought to yield to the heavenly influences of the Spirit of God. Fifty-seven joined church during this meeting."—[*G. A. Shuey, near Boonsborough, Md.*, 1840.]

"Our altar was crowded with mourners, and many were converted. Some were converted, also, at their homes, some in the woods; and in almost every direction the cries of the distressed were heard. Seventy have been received into the church, and the work is still going on."—[*F. Whitcom, Lewisburg, O.*, 1840.]

"The meeting continued eight days, during which time eighty souls were happily converted to God. Seventy of this number joined church."—[*Jas. McGaw, Muskingum conference*, 1840.]

To the old church in Baltimore fifty members were added, during a revival in 1840.

In Indiana, in 1839, at Abington, thirty were added to the church; at a camp-meeting in Wayne Co. there were, it is believed, seventy-five conversions, and fifty were added to the church; and on Flat Rock circuit there were, during the same year, two hundred accessions. These are given only as specimens from the correspondence of the laborers in the vineyard.

During the year 1838 one of the venerable superintendents of the church was taken from the responsible post assigned him, to his reward. His character and services demand more than a passing notice. Reference is had to bishop Heistand.

SAMUEL HEISTAND was born in Shenandoah (now Page) Co., Va., March 3rd, 1781. His parents belonged to the Renewed United Brethren, commonly known as Moravians.\* His mother was a native of Germany, and was a woman of more than ordinary intelligence and piety. He was the youngest of six sons. Two of his brothers, Abraham and John, were ministers in the United Brethren church; the first named was a man of much ability and influence. When quite young,

\* This fact, with most others relating to his personal history, is obtained from letters from Tobias and Manuel Heistand, filed in Telescope office.

Samuel experienced religion; but, like too many, he lost his first love. In 1806, about two years after his removal to Ohio, he was aroused from his partially backslidden state, under the preaching of that faithful man of God, George Benedum. He soon joined Mr. Benedum as a pioneer evangelist, in the wilds of Ohio, and was nicknamed Mr. B.'s "apprentice." He could hardly have been placed under a better master. He was licensed to exhort, by the Miami conference, in 1819, and to preach in 1820. He proved to be a very efficient itinerant preacher, and shared, until the day of his death, largely in the confidence of his brethren.

He was secretary of the third general conference, was a delegate to the fourth, and also to the sixth, which convened in Ross Co., in 1833, at which he was chosen to the superintendency, in connection with Henry Kumler, sen., to fill the place made vacant by the death of Christian Newcomer.

He took an active and leading part in the business and labors of the church, from 1821 to the period of his death in 1838, as the records of the Scioto annual, and of the general, conference show. He was warmly attached to evangelical religion, took great

interest in the benevolent operations of the church, possessed an earnest missionary spirit, heartily espoused the cause of the religious press, then feeble and poor in our church, and was opposed to slavery and to secret societies, especially to Freemasonry.

The last general conference which he attended, and by which he was re-elected bishop, was, perhaps, quite as important, in the influence it exerted upon the cause, as any which has been held. He opened the conference with a sermon which moved many to tears; and he entered into the important business which came up with rather more than his accustomed earnestness. On the 9th of October, 1838, he died. Until a short time prior to his death he retained his wonted vigor and strength of mind. In conversation with his brother Joseph, four days previous to his demise, he said that he had, during the day, "felt the sweet drawings of heaven more powerfully than ever before;" and after speech had failed him, the name "heaven," pronounced in his hearing, would cause his face to be lit up with a smile.

He was a man of excellent social qualities, warmly attached to his large family and his country home, noted for his hospitality, no

one ever going away hungry from his door. Cheerful even to vivacity, like all men of such temperament, he was subject to seasons of reaction from the zenith of bliss to the depths of despondency.

The eighth general conference met May 10th, 1841, at Dresback's church, Pickaway Co., O. H. Kumler and Jacob Erb were in attendance; and also the following delegates:—

*Pennsylvania conference:*—J. Russel, Jacob Roop.

*Virginia conference:*—J. J. Glossbrenner, W. R. Coursey.

*Muskinyum conference:*—A. Biddle, James McGaw.

*Sandusky conference:*—H. G. Spayth, G. Hiskey.

*Alleghany conference:*—J. Ritter, G. Miller.

*Scioto conference:*—William Hastings, John Coons, J. Montgomery, E. Vandemark.

*Miami conference:*—Henry Kumler, jr., F. Whitecom.

*Indiana conference:*—Henry Bonebrake, Jos. A. Ball, J. G. Eckels.

*Wabash conference:*—Josiah Davis, William Davis.

After the preliminary business was disposed of, the subject of a constitution was

again introduced, and discussed with more warmth than ever. At length a vote was taken, which resulted in favor of a constitution; and a committee, composed of one delegate from each conference, reported a constitution, substantially the one that had been before the church for four years, which was, after some slight amendments, adopted. As the reader will be pleased to see it in these pages, we quote it entire:—

### CONSTITUTION.

WE, the members of the Church of the UNITED BRETHREN IN CHRIST, in the name of God, do, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, as well as to produce and secure a uniform mode of action, in faith and practice, also to define the powers and the business of quarterly, annual and general conferences, as recognized by this church, ordain the following articles of CONSTITUTION.

### ARTICLE I.

*Section 1.* All ecclesiastical power herein granted, to make or repeal any rule of discipline, is vested in a general conference, which shall consist of elders, elected by the

members in every conference district throughout the society; provided however, such elders shall have stood in that capacity three years in the conference district to which they belong.

*Sec. 2.* General conference is to be held every four years; the bishops to be considered members, and presiding officers.

*Sec. 3.* Each annual conference shall place before the society the names of all the elders eligible to membership in the general conference.

## ARTICLE II.

*Section 1.* The general conference shall define the boundaries of the annual conferences.

*Sec. 2.* The general conference shall, at every session, elect bishops from among the elders throughout the church, who have stood six years in that capacity.

*Sec. 3.* The business of each annual conference shall be done strictly according to discipline; and any annual conference acting contrary thereunto, shall, by impeachment, be tried by the general conference.

*Sec. 4.* No rule or ordinance shall at any time be passed, to change or do away the confession of faith as it now stands, nor to destroy the itinerant plan.

*Sec. 5.* There shall no rule be adopted that will infringe upon the rights of any as it relates to the mode of baptism, the sacrament of the Lord's supper, or the washing of feet.

*Sec. 6.* There shall be no rule made that will deprive local preachers of their votes in the annual conferences to which they severally belong.

*Sec. 7.* There shall be no connection with secret combinations, nor shall involuntary servitude be tolerated in any way.

*Sec. 8.* The right of appeal shall be inviolate.

### ARTICLE III.

The right, title, interest, and claim of all property, whether consisting in lots of ground, meeting-houses, legacies, bequests or donations of any kind, obtained by purchase or otherwise, by any person or persons, for the use, benefit, and behoof of the church of the United Brethren in Christ, is hereby fully recognized and held to be the property of the church aforesaid.

### ARTICLE IV.

There shall be no alteration of the foregoing Constitution, unless by request of two-thirds of the whole society. May 19, 1841.

W. Hanby was elected editor of the Telescope, and George and Jonathan Dresback, and W. Leist, trustees. A parent missionary board was elected, and it was resolved that a German paper be established in Baltimore. H. Kumler, sen., and Jacob Erb, were re-elected bishops, and H. Kumler, jun., and John Coons, were also elected to the general superintendency. The session continued ten days, and was a remarkably pleasant one.

HENRY KUMLER, jun., one of the newly-elected bishops, was born in Lancaster Co., Pa., Jan. 16th, 1801; converted to God in his 14th year, and elected leader of a class; received license to preach in 1819; spent sixteen very unhappy years in a half-local relation; entered the itineracy, without reserve, in 1835; was elected presiding elder in the Miami conference in 1836; which office he filled until his election to the superintendency, in 1841. He has served as missionary in the Maumee country, in south-western Missouri, and in Nebraska; and he is now devoting himself, in his old age, with undiminished zeal and industry, to the toilsome German mission work. No church has ever had a more persevering servant. As a superintendent, from 1841 to 1845, his influence was excellent.

## CHAPTER XX.

## THE HIGHER CHRISTIAN LIFE.

LET us now turn our attention from the outward to the inward life of the church—to that higher Christian life, the bare mention of which makes the heart beat more quickly. Enoch walked with God three hundred years; and in every age since Enoch, persons have lived who have attained to such eminence in holiness, that their example and their words stir the soul with a peculiar power. We have all felt that nothing is so eloquent as a holy life. Who can read Thomas a Kempis, Madame Guyon, Madame Catharine Adorna, Fletcher, Upham, or Mrs. Palmer, without feeling a hungering and thirsting after righteousness which no ordinary experience or attainment can satisfy?

In the year 1844, a revival of the spirit of holiness was commenced in our church which is interesting in its character, and which has, without doubt, exerted a wide-spread influ-

ence upon the religious life of many people. We call it a revival, because the fathers believed that the blood of Jesus cleanseth from all sin; and many of them tested by experience, and boldly preached, the doctrine of a present and full salvation. Mr. Otterbein entertained the most enlarged views of the power of God to save unto the uttermost; and probably few men have sustained the doctrine he preached by a purer life. In a letter to an enemy of this doctrine he said:—

“You ask what sanctification is, and what comes to pass thereby. Here the best for us to do would be, that we both pray for the spirit of sanctification, since before then we can not, by any means, comprehend it. The word of God speaks, however, concerning the subject, plainly enough, making a difference between justification and sanctification. And this difference accords also with reason; for, is it not one thing when Pharoah takes Joseph from prison, and another when he enrobes him in kingly apparel, and sets him a prince over the whole land of Egypt?”

And bishop Newcomer, who was a leading evangelist in the church from 1780 to 1830, was a preacher and a witness of this blessed

truth. Of an early period in his Christian experience he writes:—

“So I went on alternately, sometimes happy, at other times not so; at times full of spirit and courage, at other times disheartened; but whenever I had a longing desire to find Jesus precious to my soul, he would manifest himself to me, by blessing me; then I was ready to do and suffer for Jesus’ sake all things. \* \* \* In this manner I went on for some time, believing it to be the will of God concerning me, to enter the kingdom of heaven through severe trials and manifold tribulations. However, my opinion was soon changed on this point, for reading, ‘The kingdom of God is not meat or drink, but righteousness, peace, and joy in the Holy Ghost.’ I concluded with the poet:

‘Why should the children of a king,  
Go mourning all their days?’

So I determined by grace divine, to obtain that perfect love which casteth out fear, and is able to rejoice in tribulation, and say, ‘Although thou slay me, yet will I praise thee.’”—*Journal*, p. 12.

He seems to have lived fifty years in a state of constant communion with God, and complete consecration to him. “My poor

soul," he writes, "will rely on thee, and thee alone; in thee will I put my trust, and claim all thy promises for my own. Only teach me to submit totally to thy will, and prepare me fully for eternal glory." Again he writes: "O Lord, *my all is thine.*"—*Journal*, p. 311.

It is not of a new doctrine then, that we speak, or of a new experience, but of an old doctrine—old as the fathers, nay, old as the Bible. But to the revival.

During the year 1844, JESSE WILSON, a pious minister of the Scioto conference, while sinking rapidly under consumption, obtained what he regarded as the blessing of entire sanctification. On Christmas day, a few weeks previous to his death, while praying in the house of a neighbor, he was led out in an unusual manner for the blessing which he had long sought, and which he believed might be obtained by faith. He seemed to forget the friends who were about him, and to talk with God as if alone with him. "With every sentence uttered, his confidence seemed to increase, until he was enabled to claim the promise. In an instant he cried out with tears, "I have got it! O Lord, I will praise thee,—I will confess thee!" From that hour until his decease, he preached to all who visited

him upon the subject of holiness, and many were convinced and led into the possession of the blessing through his instrumentality.

A few days after Jesse Wilson professed the blessing, DAVID EDWARDS, then stationed preacher in Circleville, also claimed it; and, as he was the principal instrument employed in carrying forward this work, and was for many years its most prominent advocate, the reader will be pleased, no doubt, to see his experience, at length, in these pages.

"My parents," says Mr. E., "were strict Presbyterians, and taught me to pray regularly night and morning, from my earliest recollection. They also taught me the necessity of a change of heart through faith in Christ. At about seven years of age, I was impressed that I would be called to the ministry. From this time forward, I sought the Lord in secret, and led a moral life. In the Sabbath-school, as well as under the preaching of God's word, I would often weep, and pray earnestly for the pardon of my sins, —but I obstinately refused to offer myself for church membership, until some time in the winter of 1834, while attending a revival meeting among the United Brethren in Fairfield Co., O., I became again powerfully con-

victed. And having an impression that this would be my last call, I resolved to commence seeking for life, and to leave no means unemployed. I joined the United Brethren church, as a seeker, and a little over three months after, obtained a clear and satisfactory evidence of my acceptance with God. This occurred on the evening of the 28th of May, in the house of Jacob Bullenback.

"A short time after this I felt that I needed a more thorough renovation of spirit. At times I felt the remains of shame, pride, unbelief, and many forms of selfishness in my heart, which pained me exceedingly. About this time the writings of Wesley, Fletcher, Clarke, and Watson, and the biographies of some of the early Wesleyan preachers, fell into my hands. These in the providence of God were made a great blessing to me. I became satisfied that there was for me, for all, a more complete salvation than that generally possessed, and began in earnest to seek it. I sought help from older brethren; but alas, nearly all with whom I conversed discouraged me. I still contended for the doctrine, and sought the blessing by reading, prayer, and fasting, and by efforts to consecrate myself to God. I found by searching

the Scriptures, that the commands, provisions, promises and inspired prayers, all combined to hold forth a full salvation—such a salvation as I did not possess; and hence I became more and more confirmed in the conviction that it was my duty and privilege to attain to such a state, though few among my immediate associates sympathized with me. Thus I continued till the year 1843, when I had for a colleague Bro. Jesse Wilson, who was a firm believer in the doctrine, having once enjoyed the blessing. We both commenced anew to seek definitely for it, and preached it as clearly as we could without enjoying it. And although we failed, that year, to obtain it ourselves, yet a number of the members on the circuit did enter the glorious rest, some of whom witnessed a good profession before many witnesses till called home to be with Jesus. Bro. Wilson embraced the blessing on Christmas day 1844—just eight days before I was enabled to claim it—and was in a few weeks taken up to glory.

"The following are some of the particulars of my experience concerning the reception of the Spirit's witness. When I was placed on the Circleville station, having always before

traveled large circuits, I thought this year I would have time to read and pray more, and must obtain the victory my soul longed for. I accordingly sought it most earnestly, day and night, in public and private. But the more earnestly I sought, the farther I seemed from the object of my pursuit. My heart seemed full of all manner of evil, although I was generally greatly blest in preaching, and my outward life was as regular as ever it was before or since. I had meetings appointed especially to seek for holiness, and many of the members sympathized with me, and attended the meetings.

"On the second of January, 1845, having an appointment a few miles in the country, I started about sundown, exceedingly oppressed with a sense of my unworthiness and unholiness. While reflecting upon how poorly qualified I was with such an unholy heart, to preach a pure gospel to others, it was suggested:—

"'You have been seeking a clean heart for ten years, and you are further from it now than ever before. You had better now give it up, and no longer make a fool of yourself and expose yourself to persecution. Why not live peaceably as most other Christians live?'

"I answered, 'God says, *Be ye holy*, and it is plainly my duty to seek it and obtain it, whether others do or not.'

"The next suggestion was—for by this time the thoughts presented to my mind occupied my entire attention, as much so as if I had heard an audible voice,—'If it is by faith, you may have it now before you preach,' and I began to pray. In an instant these words were presented to my mind as never before; 'Ask, and receive.' 'Why, Lord,' said I, 'I have asked a thousand times.' 'True,' said the same inward voice, 'You asked, but you have not received or taken the offered blessing.' I at once saw the difficulty. At that instant a revelation was given upon the subject of faith which was worth more to me than all the theology I ever read upon it. I remembered many a time in my former history when the blessing was in reach—I could, as it were, *see* it, and almost say, *it is mine*. But this *receiving faith* was wanting. I saw the blessing held out, and with melting heart and tearful eyes, said, 'Lord, I do receive—I am thine and thou art mine!' It was enough—my heart was filled with love, and I said 'Glory to God!' That was a great turning point in my religious life. I had

from that hour a depth of peace, a constancy of faith, and a clearness of views of Divine Providence never before enjoyed. Whatever inconsistencies may have marked my life since that time, I am convinced that the above was a real and Scriptural experience. And my only regret now is, after nearly sixteen years, that I have not made more proficiency in it, and lived it out more perfectly. But to-day I stand upon the same platform, and the merciful Savior who saved me then, kindly pardons all past delinquencies, and is still the strength of my heart, and my portion for ever. Glory to *his holy name.*"

After Mr. Edwards had entered into possession of the higher life, he became a very zealous and successful teacher of the doctrine. Mr. Hanby, then editor of the organ of the church, and about thirty of the most efficient preachers, together with a large number of the laymen, of the Scioto conference, made a public profession of the blessing; and a few months after Mr. Edwards experienced the blessing, he was elected editor of the Religious Telescope. In this position he had the ear of the whole church; and to the advocacy of the doctrine of entire sanctification, as a distinct blessing, he brought all the ardor which

a firm faith, and a fresh experience can give.

Through this means the revival spread into other conferences, and in many places preachers and people became interested in the subject, and witnesses were raised up. Not content with the columns of the church paper, Mr. Edwards, in 1846, prepared and published a volume of 256 pages, entitled "THE PERFECT CHRISTIAN; or, a Condensed View of Bible Holiness as taught in the Scriptures," a work which, although very poorly printed, had quite an extensive sale.

Numerous objections were raised to the views urged by Mr. Edwards. Many contended that the new birth effects a complete purification of the heart; and that *growth* only is required subsequent to that change. Some argued that entire sanctification is a gradual work, and that it is seldom, if ever, consummated until the close of life. Others, agreeing that the high state of grace described as entire sanctification might be obtained, looked with disfavor upon its profession.

The general influence of the movement was highly beneficial. As all agreed that conversion was only the commencement of the Christian life,—that there were within the Christian's reach very high attainments in

holiness—many who disagreed with Mr. E. on some minor points, were excited by the discussion to take higher ground. The inward life was more assiduously cultivated; and an idea, not new, but brought out with remarkable distinctness in this discussion, became fixed in the faith and in the phraseology of the church,—we mean the idea of *immediate and entire consecration to God.*

And the time when especial prominence was given to this idea was opportune. A church which had been long nurtured, and carefully preserved from the popular sins of the times, was about commencing an unwonted expansion; her numbers were soon to be doubled and trebled; and she was to assume new and enlarged responsibilities, and her principles—her faithfulness to the truth—were to be thoroughly tested.

## CHAPTER XXI.

THE CHURCH IN IOWA—BURNS, TROUP, SELLERS,  
EVERHART, AND BYRD—DES MOINES, MO.

IOWA, a part of the vast tract of country purchased from France in 1803, under the general name of Louisiana, was separated from Wisconsin, and organized as a territory in 1838. Two years before the organization of the territory of Iowa, JOHN BURNS, a faithful local minister of the United Brethren church, crossed the Mississippi, and settled in Lee Co., Iowa. About the same time CHRISTIAN TROUP, a minister of the Wabash conference, a good and true man, settled in Linn county, where he sowed imperishable seed. These two venerable ministers were, so far as we know, the pioneer missionaries of the United Brethren church, west of the Mississippi. They both commenced to preach, opening and sustaining regular appointments, and supporting themselves with the labor of

their own hands. They did not, however, organize any societies immediately.

In 1840 Mr. Ryan, a layman, settled in Henry county. He found himself without the society of United Brethren, and without religious society of any kind. Swearing, drinking, and dancing, were the prevalent sins of the country about him. Maintaining his integrity, he longed for the establishment of religious worship, and was moved, as he believed, by the Spirit, to preach. At length a disaffected Mormon visited the neighborhood and preached. Mr. Ryan attended; and while there he met a father Edgington, who stated that he had been in Iowa three or four years, and that before that day he had not had an opportunity of attending public worship. "He asked me," says Mr. Ryan, "if I belonged to Hinkles' (the semi-Mormon) church? I replied, I belong to the United Brethren. He clapped his hands, and thanked God that he had found a United Brethren in Iowa! 'They had,' he said, 'preached at his house in Ohio;' and he invited me to establish an appointment at his house in Iowa." The appointment was made, and on the fourth Sunday in October, 1841, the nucleus of a class was formed. "I opened the doors of

the church," writes Mr. R., "and father and mother Edgington gave me their hands as members of the church; and there we covenanted with God to pray for a revival of religion, and that the Lord would send us United Brethren preachers." At the next appointment three others joined; and soon after four others. The work of the Lord now broke out in a powerful manner; and some of the most hardened sinners in father Edgington's neighborhood were converted. Sometimes the meeting continued until three in the morning. During this first revival in our church in Iowa, nine were received into the church; and among the number was the fiddler, well known as the leader of the rude dances so common and so pernicious in frontier life. Hunting, and shooting, and card-playing on Sundays now ceased in the neighborhood, and the people were drawn to the house of the Lord—then, it is true, a frontier cabin. Lewis Hoffman was elected leader of the class. In the month of March, 1842, the members of this class, hearing of Christian Troup for the first time, sent for him to "come over and help them." He promptly responded to the call; visited them on the 1st of April; remained a week; received six

more members into the church; which number, added to the twenty-eight received by Mr. Ryan, made thirty-four, in all. He also ratified, as a regular minister of the church, what had been done. This, it appears, was the first class of United Brethren organized in Iowa. Mr. Troup also gave Mr. Ryan a permit to preach, and appointed a quarterly meeting, to be held May 10th, 1842, at Yankee Grove, Linn county.

In April, 1839, A. A. SELLERS, a native of Virginia, who had for some time resided in Indiana and Illinois, settled in Lee Co., Iowa. He had not received license to preach, but believed it to be his duty to labor as a minister in the vineyard; and being bold, zealous, and enterprising, and of ardent temperament, he became a valuable co-laborer of Mr. Burns. Uniting their labors, they enlarged the field opened by Mr. Burns, and commenced holding two-day meetings in various places; in Lee and Henry counties principally.

In 1841 JOHN EVERHART, a devoted servant of God, was transferred from the Indiana to the Wabash conference; and as that conference then extended westward to the setting sun, Mr. E. selected the newly-opened



territory of Iowa as his field of missionary toil. He went to his mission, as many of our pioneers have gone, without one cent of missionary money in his pocket, and with little hope of obtaining any. But he had a mind to work, although he was obliged to earn his bread by breaking the prairies. In 1842 Mr. Burns, having an appointment at Montrose, in Lee county, met Mr. Everhart for the first time. They united their labors at Montrose, where they formed a society.

In 1842 F. R. S. BYRD, of the Scioto conference, emigrated to the new territory, and settled in Henry county. He set about the work of the Lord immediately, and on the 24th of the same month of his arrival, organized the second class, so far as we know, of the United Brethren west of the Mississippi.\*

Early in the summer Mr. Byrd, accompanied by two other Brethren, got into a wagon, and started out in pursuit of some United Brethren of whom they had heard;

\* If we should regard the organization at father Edgington's by Mr. Ryan, who was without license as a minister, as irregular, then the class organized by Mr. Byrd must be considered the first regular class in Iowa. The class at Mr. Byrd's was regularly incorporated August 21st, 1842.

and after several days travel, they reached father Edgington's. They there learned what had been done by Bros. Ryan and Troup. Mr. Byrd held a meeting at father Edgington's, of four day's continuance, baptized nine persons, in the clear waters of Cedar river, and received some twenty members into the fellowship of the church.

Soon after Bros. Burns and Sellers met at Montrose, they agreed together to go out and find a United Brethren minister of whom they had heard in Henry county. After a day's travel over the interminable meadows of Iowa, and just as the sun was going down into a sea of grass, they obtained the first distinct information of him. After seven miles of travel next morning, they reached Mr. Byrd's house, where a meeting had been appointed. "Here we had," writes Mr. Sellers, "a glorious meeting. The Holy Ghost came down and filled the place."

The quarterly meeting appointed by Mr. Troup was held May 10th, 1842, and was attended by Troup, Byrd, Ryan, Hoffman, Edgington, and others. It was an excellent meeting, and the first quarterly meeting held by the United Brethren west of the Mississippi. At this meeting Ira B. Ryan received

license to preach. A second and more important meeting was held in Henry county, Sept. 10th, 1842. At this meeting all the preachers and exhorters in the territory met for the first time. Christian Troup was elected presiding elder. Each preacher and exhorter gave an account of himself and his labors. Several persons were licensed to preach, and among the number A. A. Sellers, who had been laboring for some time without a formal license. Several also were licensed to exhort. The sacraments,—baptism and the Lord's supper,—were administered; and the pioneer disciples, following literally the Lord's example, washed each others feet. They had a joyful time together. "I never shall forget," writes Mr. Sellers, "the sermon I heard from Mr. Everhart on this occasion. It seemed as if, while he was preaching, the dew of heaven descended and was distilled into every heart. At length the feeling became so overpowering that Mr. Troup could restrain himself no longer; and, springing to his feet, he clasped the preacher in his arms, and shouted Glory, with a loud voice. Truly this was like unto one of the days of the Son of Man." After agreeing to hold an annual or business meeting on

the 1st of March, 1843, and arranging some other matters in relation to co-operation at large meetings, the brethren separated, and each went joyfully to his prairie home and to his toil.

John Everhart now commenced his itinerant labors systematically, embracing in his wide field nearly the whole of the territory occupied by the church in southern Iowa. Many precious revivals of religion occurred during the winter, under his labors. The winter was extremely cold, and an itinerant at that day, who had to cross the wide prairies between the sparse settlements in the groves, ran many risks of perishing. To illustrate:

The time for the conference proposed at the second quarterly meeting being at hand, Bros. Everhart, Sellers, and Collins, set out for the meeting. The reader must have Mr. Sellers' own statement of the journey.

"The weather was extremely cold. Brother Everhart got his nose and face badly frozen. The night was approaching, and we called at a house to stay for the night; but we could not gain admittance. At a second house we shared the same fate, but were informed that at a brick house on the opposite side of the grove, fifteen miles distant, we could

probably stay. Our hearts began to quail. Bro. Everhart proposed to return to the house, procure an ax and some fire, and camp in the grove. I told him we would perish if we attempted it. This was the time of the great comet between the earth and sun, and of the coldest weather ever known in Iowa. After holding a short council, we resolved to push across the prairie. Letting our horses out at full speed, we made good time, and just as the sun went down we reached the brick house. Almost perished, we knocked at the door with anxious hearts. Who can tell our joy when we received a cordial welcome from a good Baptist brother named William Miller, who entertained us as if we had been angels, free of charge. Heaven will reward him."

The conference convened on the 1st of March, the time previously agreed upon. The preachers present were Christian Troup, John Everhart, Ira B. Ryan, F. R. S. Byrd, A. A. Sellers, John Burns, and J. Kephart, seven in all. Classes reported, 13; members organized into class, 194. Some members scattered abroad and not reported in the above. Finding themselves hundreds of miles from the nearest conference, the Wa-

bash, to which they properly belonged, and in circumstances which demanded well organized effort, they wisely entered into a conference, for the transaction of annual conference business. Preachers were examined, presiding elders elected, fields of labor laid off and supplied with laborers, and other annual conference business was attended to. Byrd was elected presiding elder for the north district, Troup for the south, and Everhart continued to labor as a general missionary, as he had been instructed to do by the Wabash conference.

Early in the autumn following the conference, the presiding elder in the Wabash conference visited the territory, and held a quarterly meeting at Columbus City. At this meeting the work was divided into three districts, over which were placed as presiding elders, J. Peters, J. Lindsay, and John Everhart; but as Peters and Lindsay both soon left the work, J. Everhart was once more required to travel over the entire field for another winter.

The annual business meeting, or conference, of March waked up a good deal of interest in the Wabash conference; and they passed a resolution requesting bishop Henry Kumler, jr.

and John Denham, to visit the territory, and organize a conference, to be known as the Wabash branch conference of Iowa. Accordingly, May 19th, 1844, the contemplated conference convened at Columbus City. Those recognized as regular conference members, and as constituting the conference at its opening, were Kumler, Denham, Everhart, and Burns. Two other persons were received on transfer, after which the other ministers of the territory, who had been licensed at the informal quarterly and annual conferences, Sellers, Ryan, Byrd, etc., were received into the conference. This was perhaps an unnecessary formality, because the Wabash conference could only by an informality, order the holding of a branch session in Iowa. However, it was done, and, doubtless, well done. All the properly-authorized preachers of the territory were present at this conference, and their names stand thus: J. Everhart, J. Burns, A. A. Sellers, F. R. S. Byrd, J. B. Ryan, C. Troup, J. Denham, D. Shaffer, M. Garrison, D. C. Barrows, G. S. Clingan. The work was divided into three general missionary districts —the southern was located between the Des Moines and Skunk rivers; the middle, between the Skunk and Iowa rivers; and the

north, north of the Iowa river. Christian Troup and John Everhart were again elected presiding elders.

Thus did the work of the Lord, under the labors of United Brethren pioneers, take its rise in the territory of Iowa. Commencing with the settlement of the country, the church had a healthy and vigorous growth. The work was extended northward to the Minnesota line, and southward into Missouri. In 1853 the conference was divided; the northern portion retaining the old name, Iowa, and the southern taking the name of the beautiful river, Des Moines, which passes through it; and in 1857 the Missouri conference was set off. The organization of the last-named conference, however, did not take place until 1859. It has since had a vigorous growth. We have now in Iowa, two vigorous conferences, a good college, scores of efficient ministers, and thousands of excellent members.

## CHAPTER XXII.

TRIAL FOR THE OTTERBEIN CHURCH PROPERTY—NINTH GENERAL CONFERENCE—STATISTICS.

IN the year 1846 the great trial for the Otterbein church property in Baltimore, terminated.

“Be it remembered,” we quote from Mr. Spayth, who is thoroughly acquainted with the whole case, “that in the year 1774, William Otterbein assumed the pastoral charge of a congregation, in Baltimore, which had withdrawn from the German Reformed church; but the long-continued war which commenced soon after, dispersed the greater number of the members. On the return of peace, by the gathering together of former members, and by the accession of a considerable number of converts to Christ, the society found itself sufficiently established to form a church constitution, and to adopt disciplinary rules for its own government; and on the 1st day of January, 1785, they drew up and signed

the instrument found in the first volume of this work.\*

"When Otterbein was absent from Baltimore, during the quarter of a century which followed, his pulpit was supplied by his brethren, the United Brethren preachers,—but at no time by any preacher of the German Reformed church. And on the demise of Mr. Otterbein, this congregation asked to be supplied, and were regularly supplied, by pastors of the United Brethren in Christ, with whom they had been so long identified, and to whom they were bound by their church constitution.†

"In the year 1840, twenty-seven years after the departure of Mr. Otterbein, J. J. Mayer, Jacob Bier, and L. Radclif, filed a petition in the Baltimore County Court, stating that Otterbein church ought to be a German Reformed church; that since the death of Mr. Otterbein the conference of the United Brethren in Christ had exercised the pastoral care of said church, and that Lewis Wise, G. Kraft, J. Messersmith, and George Sickle, claim to be elders; George Rosegaw, E. Weigand, C. Kline, and F. Kraft, trustees, and John Russel pastor of said church. The

\* Page 231.      † Item 14, page 241.

petitioners therefore pray that to these official members may be issued a writ of mandamus, . . . that they be required to order an election of a pastor to be had by said church, and that the pastor so chosen shall be subject to the usages and government of the German Reformed church," etc., etc.

"The petition was presented to the Court on the 27th day of April 1840, and the Court ordered that the elders, trustees, and minister of said church, on Monday, May 11th following, appear and show cause why the prayer of the petitioners should not be granted. The respondents and petitioners both appeared, and the Court, after hearing the case, gave judgment, in strong and decided terms, in favor of the defendants, leaving the petitioners to pay the costs of the suit." Thus ended the first trial.

Two years subsequently the Otterbein church was under the necessity of expelling some members, who were also members of the vestry. These expelled members drew after them, through sympathy, some other official members. The vacancies thus created, were filled in strict accordance with the constitution of the congregation. Here the matter should have rested; but the expelled and seced-

ing members united together, and assumed to be the vestry of the Otterbein church! That they might carry out their purposes, they entered into a conspiracy with Rev. Samuel Gutelius, a minister of the German Reformed church, who, under their assumed authority, forced his way, on the holy Sabbath day, into the pulpit, with intent to lay the foundations for another suit at law. The conspiracy was so far successful as to obtain an order that the church should be closed until the matter in dispute could be adjudicated by the Court. Thus, by the agency of this minister of the German Reformed church, the pious and humble German congregation of United Brethren in Baltimore were for a time, and a long time it proved, locked out of their own house of worship.

The plaintiffs, hoping perhaps that the congregation might be scattered, were in no haste for trial; and, on various pretexts, the cause was delayed from 1842 to 1846, when it finally came up for a hearing before Judge J. C. Legrant. The plaintiffs, and their willing pastor, Mr. Gutelius, aided by the most subtle legal ability, left no means untried to divert the Otterbein property from its proper owners. But they failed. The Court, after

a patient hearing, gave judgment in favor of the defendants.

This second unsuccessful attempt of members of the German Reformed church, to deprive the United Brethren congregation of their house of worship,—a house held dear to them from its intimate association with the rise of the church in the United States, and its most venerable father,—deserves the severest censure.

During the four years through which the case was kept in Court, the congregation, with its devoted pastor, Jacob Erb, kept together as well as they could, and worshiped wherever opportunity offered. Although successful in both suits, yet attorney's fees and other necessary expenses, amounted to about \$3,000.

At length the happy Sabbath came when the pastor and his congregation were again invited by the long silenced bells to assemble in their venerable house of worship. The occasion is well described by a member of the congregation,\* in a letter to the Religious Telescope: "On Wednesday, Nov. 18th," he writes, "we opened the long shut doors of our church once more. The sisters

\* Brother G. H. Pagels.

and some of the brethren, were soon on the spot, cleaning, scouring, and preparing for divine service on the Sabbath. On Sunday morning the long silenced bells began to ring, inviting friend and foe, as in days gone by, to come to the house of the Lord; and, as far as the sound of those bells could be heard, you could see old and young, white and colored, standing in the doors, or looking out of the windows, gazing at the steeple of Otterbein's church. Wherever you met a brother or sister, you could see the tears of gratitude rolling down their cheeks, and hear them giving utterance to their feelings in expressions like these: 'Thank the Lord. The God whom our fathers in Christ worshiped, has turned our captivity; he has inclined his ear, and heard our prayer. He has turned our mourning into joy. Hallelujah!'"

"The morning hour was improved by Bro. Erb, from Ps. 50: 14, 15. After the sermon, bishop Russel delivered a short exhortation. I never before witnessed such an occasion. Smiles of joy on every countenance were mingled with tears from every eye. Then each member of the church humbling himself before Him who is mighty to save,

implored the Lord to forgive our enemies, and give them to see that they that fight against God's people, are warring against the holy one of Israel."

Since 1846 the Otterbein congregation has enjoyed peaceable possession of their venerable church; and they have been able to aid liberally in the erection of a house of worship for an English congregation. It is not likely that they will ever again be molested.

The ninth general conference met in Circleville, O., May 12th, 1845. Three of the superintendents, H. Kumler, sen., John Coons, and H. Kumler, jun., were present. The conference districts were represented as follows: *Virginia*, J. J. Glossbrenner, J. Markwood, and J. Bachtel; *Pennsylvania*, J. Russell; *Alleghany*, J. R. Sitman, J. Ritter, and John Rider; *Muskingum*, A. Biddle, J. McGaw, and W. W. Simpkins; *Wabash*, John Hoobler, Josiah Davis, and John Denham; *Scioto*, J. Montgomery, E. Vandemark, and M. Ambrose; *Sandusky*, H. G. Spayth, Geo. Hiskey, and J. Brown; *Miami*, Geo. Bonebrake, John Crider, and F. Whitcom; *Indiana*, D. Bonebrake and J. A. Ball. In all nine conference districts, then comprising

the whole church, were represented by twenty-four delegates. Such of the acts of this conference as are of general interest, will be noticed briefly in their order.

1. It was decided that *the general conference can not change the Confession of Faith.* This decision is based upon the plain letter of the Constitution itself; (Art. II. Sec. 4,) and it is justified by the consideration that the Confession of Faith, together with the Constitution with a restrictive rule, (Art. II. Sec. 4,) have been virtually, if not formally, submitted to the entire membership of the church, and have received their sanction. But while it is a fact that a general conference may not touch a letter of the Confession of Faith, it is also true that two-thirds of the members of the church may alter the Constitution, and also the Confession of Faith. The general conference is not superior to the Confession of Faith or the Constitution. These instruments embody the well settled faith and polity of the church, and the church only can change them. The fundamental principle is here laid down, that *the supreme earthly authority in our church is vested, not in the ministry, but in the whole society.*

2. *Candidates for the ministry must study.* It

was decided that no one shall be admitted into an annual conference, as a candidate for the ministry, who does not apply himself diligently to the study of the doctrine, biography, geography, history, and chronology of the Holy Scriptures. A list of standard authors were named, which the licentiates were directed to read, as aids in their Biblical researches.

3. *The establishment of an institution of learning by the annual conferences was recommended.* See Chapter XXIII., for particulars.

4. *Conferences set off.* East Pennsylvania, Illinois, St. Joseph, and Iowa, were set off, and provision was made for a division of the Indiana, which resulted in the organization, in 1846, of the White River conference.

5. *The Telescope.* It was decided that the Religious Telescope should be issued weekly.

6. *Elections and appointments.* D. Edwards was elected editor of the Religious Telescope; J. Russel, J. J. Glossbrenner, and W. Hanby, bishops; H. G. Spayth, Church Historian; W. Leist, and J. and G. Dresback, Trustees of the Printing Establishment; J. Russel, President; W. Hanby, J. J. Glossbrenner, Vice Presidents; J. Dresback, Treas-

urer, and J. Montgomery, Secretary, of a Missionary Board.

No careful enumeration of the number of members in the church had been made.

The number of ministers and circuits, and the increase from 1840 to 1845, are given by Mr. Hanby,\* as follows:—

Conferences.	Preachers.	Circuits.
Pennsylvania,	83	21
Virginia,	37	8
Alleghany,	47	15
Muskingum,	62	23
Sandusky,	61	13
Scioto,	67	20
Miami,	82	22
Indiana,	67	19
Wabash,	75	33
Total for 1845,	581	180
Total for 1840,	387	90
Increase in 5 years,	194	90

Here we have an increase of fifty per cent., in five years, in the ministry, and one hundred per cent. in the circuits.

The whole membership of the church in 1845, allowing 200 members to each field of labor, would be 36,000.

\* History of United Brethren in Christ, p. 289.

## CHAPTER XXIII.

**EDUCATION—OTTERBEIN UNIVERSITY—MOUNT PLEASANT COLLEGE—HARTSVILLE UNIVERSITY—BLANDINSVILLE SEMINARY—WESTERN COLLEGE—LEONI INSTITUTE, ETC., ETC.**

AT the general conference which met in 1845, the subject of collegiate education was introduced, discussed, and, by a nearly unanimous vote, the following resolutions were passed:

*Resolved*, That proper measures be adopted to establish an institution of learning.

*Resolved*, That it be recommended to the attention of the annual conferences, avoiding, however, irredeemable debts.

This action wisely contemplated the establishment, by the concurrent action of all the annual conferences, of a single institution of learning.

Early in the year following, quite an interest was manifested, in various parts of the church, which, at that period, had no seminary or college under its control. It is not

to be inferred, however, that a common school education was more generally neglected than by other religious denominations, for this was not the case. United Brethren have always appreciated knowledge, encouraged its diffusion, and have not been behind the American people generally, in literary attainments. Prior to 1846, many of the youth of the church were educated in institutions belonging to other denominations; and, by this means, many of the most promising were drawn into other church relations. The propriety and importance of an institution of learning, to be controlled by the church, had been a subject of frequent conversation and discussion; but, owing mainly to the feeble and scattered condition of the church, and to the fact that its resources and its efficient men were nearly all exhausted in the work of evangelization; and, owing somewhat, also, to fears that a college might be perverted to the injury of the church, no movement was made toward the erection of any such institution prior to 1846.

The first action which we find on record, pursuant to the advice of the general conference, was taken by the Miami annual conference, which met at Otterbein Chapel, Darke

county, O., March 3rd, 1846. It was there agreed at the Miami conference would unite with the conferences in Northern and Central Indiana, in establishing an institution of learning at Bluffton, Wells county, Ind., or at some other suitable point, that might be agreed upon.

To this proposition the St. Joseph conference, which met in Kosciusko county, Ind., in October following, responded favorably, pledging influence and money; and three trustees were elected (the first appointed by our church), to co-operate with others which might be appointed by other conferences. Immediately after the conference adjourned, a spirited article appeared in the Religious Telescope, from E. H. Lamb, of the St. Joseph conference, urging the church to energetic action.

A few years prior to this time, the Methodists had projected a great number of seminaries and colleges, many of which proved miserable failures. One of these, known as "Blendon Young Men's Seminary," was located at Westerville, O., twelve miles north of Columbus. After a fruitless struggle for life, it had submitted to the stern law of necessity; and, at the Scioto conference which

convened in Pickaway county, Oct., 26th, 1846, a delegation from the defunct seminary, appeared with proposals to turn over its effects to the said conference, if the conference would pay a debt against it of about \$1,300. This was regarded as a great bargain; and a committee to whom the matter was referred, unskilled in such enterprises, actually regarded the "proposition as Providential;" and so it might have been, for Providence has ordained that those who acquire their knowledge in the school of experience shall pay well for their tuition. The conference almost as a matter of course, appointed a committee to purchase the property, passed a resolution soliciting neighboring conferences to co-operate in the enterprise, elected a board of trustees, and provided for the appointment a traveling agent to procure funds. Something now was actually done. A school was located, a pecuniary obligation assumed, and henceforth something more than talk was demanded.

In December following, the Trustees appointed by the Scioto conference,—J. Dresback, William Hanby, and Lewis Davis,—met at Circleville, and appointed L. Davis traveling agent, to secure means, and also

enlist the co-operation of other conferences. This was a very fortunate selection, for had not a cool, prudent man, with an unyielding will, been chosen, the probability is that the enterprise would have perished in its infancy.

In January, 1847, the subject of a college was taken up by the Indiana conference, which is located, the reader must remember, in Southern Indiana. A school was resolved upon, and a committee of three was appointed to co-operate with similar committees, of the White River, St. Joseph, and Miami conferences, with a view to the location of a college at Dublin or Washington, Indiana. C. Lynn, L. S. Chittenden, and J. Lopp, constituted the committee.

The following month, Feb. 4th, the Alleghany conference assembled at Mount Pleasant, Pa. This conference had also caught the spirit of the college movement. The subject was called up, and a series of very decided resolutions adopted. An institution of learning, to be located either at Johnstown or Mount Pleasant, was resolved upon, and a committee was appointed to decide between the two places. This committee very wisely determined that it should be at that one of two

points designated by the conference which should, in the respective counties where they were located, secure the largest subscription to the institution. J. Ritter was appointed traveling agent, and it was resolved that any minister of the conference who should exert his influence against him, in his work as an agent, would expose himself to conference censure. Thus was inaugurated the movement which resulted in the location of a college at Mount Pleasant, under the patronage of the Alleghany conference. And thus the movement which began to develop itself in 1846, resulted in the location of two colleges before the close of 1847. The division of sentiment in the West prevented the selection of either Bluffton or Dublin, and the strong combination of western Ohio and Indiana, which might have built up a good college, was dissolved.

In February, 1847, L. Davis appeared at the Sandusky annual conference, in session in Wood county, and asked the co-operation of that conference in the Westerville Seminary. By a small majority, the conference agreed to co-operate—to appoint trustees, and elect a traveling agent for the school. From the Sandusky Mr. Davis went to the Mus-

kingum conference, in session in Stark Co., where he was less successful. After a warm debate, the conference voted down the proposition for co-operation.

The two seminaries were now fairly before the people, and in April and May the agent of the Westerville school was able to report, in subscriptions and donations, a little more than one thousand dollars; while the agent of Mount Pleasant reported nearly three thousand dollars, in addition to which he had the "promise of five hundred dollars from the good old German Mennonists."

On the 26th of April the trustees of the western school met at Westerville, and, among other things, decided that the institution should be known as "OTTERBEIN UNIVERSITY OF OHIO." They also employed W. R. Griffith, a graduate of Asbury University, as principal, and made provisions for opening the school.

During the year or two which followed, the mind of the church was very much occupied with the college question. It was introduced into nearly all the annual conferences, and the columns of the Religious Telescope, the English organ of the church, were crowded with articles upon the question, from the ablest

and most influential men in the church. No considerable number opposed education, or colleges; yet there were many who thought the movement premature; others, who, while they favored colleges, desired one of a particular character; and a few conscientious men, while favoring human learning, thought colleges under the patronage of the church would gradually draw it away from the simplicity and power of evangelical religion. As this is a discussion which will probably never be revived in our church, it may be interesting to quote a few passages from some of the writers who took a leading part in it.

As representing the fathers of the Otterbein period, we quote a few passages from H. G. Spayth.\* "Now mark me, literary, scientific, and religious attainments, we as a church and people have always admired, honored, and respected. \* \* Had our fathers and brethren believed it to be their duty to build up seminaries of learning, it could have been done, as well as other things; but they confessed that their call was emphatically to the weightier matter, that of winning souls. As to the ministry, they sought not so much to fill the sacred stand with men of polished eloquence,

\* *Telescope*, Vol. VI., 336, 337.

as with men of power, of love, and of sound minds; men called of God as was Aaron. They had also learned these two lessons. 1. That learning is not the *primary*, but the *secondary* means, or help, in the gospel ministry. 2. That the tree of knowledge is not the tree of life."

On the 31st of March a communication appeared in the organ of the church, over the signature of H. Kumler, which expressed the views of a very large class, especially of the German portion of the church. He did not object to institutions of learning, but he wished to establish such an institution as would be free from some of the confessedly great evils which attach to the popular colleges.

"Can not," said Mr. K., "institutions of learning he conducted without being made a curse to many, as we see they are? In many instances students, while at college, lay the foundations of both their physical and moral ruin. They too often return from college, pale, disinclined to labor, and often profligate in their habits. \* \* So far as I can learn, we of the Miami conference will go in favor of an institution in which manual labor and worldly economy are taught as well

as letters and morality. No student to be admitted who is able, physically, to perform labor, and will not. \* \* Out of such an institution we might expect the rich and the poor to come with the best intellectual stock, capable of enduring the hardships common to man in this rough world. \* \* For such an institution our plain and honest people will go; for they want their children educated, but not at the sacrifice of their health, habits of industry, and immortal souls."

John Russel advocated similar views with much force and earnestness. "A seminary of learning among the United Brethren in Christ," said he, "to which labor is not appended, will not suit the habits of our people, nor their views." He urged the whole church to unite in the erection of one great manual labor college, to which he offered a liberal contribution.

Such were the views of the representative men who were regarded as least friendly to the educational movement. They did not oppose learning, much less institutions of learning; but their objections were leveled against the manifest evils of collegiate life, and they earnestly advocated a system by which those

evils might, in their judgment, be obviated; and their arguments were not without weight.

In May, 1847, the trustees of Otterbein University issued a circular, in which they replied to some random accusations, and defined the objects of the institution. Some had called the school a "priest-factory." To this fling they replied: "Without admitting, by any means, that the acquired abilities of our ministry are beyond, or even up to what the important station demands, against this comment upon our motives, we now enter the most solemn protest. We have, from the beginning, in public and in private, disavowed any intention of the kind. \* \* We ask, who ever heard any of our fathers speak against high schools, as such? But they considered it an evil of great magnitude to educate men in these schools for the ministry, and send them out to preach without religion. *So we say with all our hearts.* If God should call a man from the plow, let him go. If from the mechanic's shop, let him go. If from any of the high schools of the land, let him likewise go, and *go immediately*. This sentiment we think our venerated fathers held no more sacred than we do. \* \* But who will vouch that Otterbein University will

not, at some future day, become a ‘priest-factory?’ We answer, this is asking too much. All any reasonable man can ask, is, that we try, by the grace of God, to preserve the institution from such apostasy.” In relation to the manual labor system, they only said: “This institution may, at some day not very remote, have connected with it the manual labor system. This will depend, however, upon our success in raising the funds.”\*

Thus was our educational movement inaugurated thirteen years ago. And what has been its history since? To trace it minutely and in detail, is beyond our province. A few facts must suffice.

The Otterbein University was opened for the reception of students in September, 1847; and a good school has been sustained ever since. Four respectable classes have been graduated. In 1847 the Muskingum, and in 1853 the Miami conference, voted to co-operate.

The Mount Pleasant college, located in one of the most beautiful regions in the world, kept up a respectable school for a number of years, and secured the co-operation of all the conferences east of Ohio. At length,

\* Circular prepared by L. Davis and W. Hanby.

however, a troublesome, though not large, debt began to press upon it, and in 1858 its interests, assets and debts, were transferred to Otterbein University.

The Indiana conferences, failing to unite on a central location, a quarterly conference of Newbern circuit, held in 1849, made arrangements to open a school at Hartsville, a small village in Bartholomew Co., Ind., not far from the place where the first United Brethren societies in the state were planted. The Indiana annual conference of the same year, endorsed the action of the quarterly conference, and took what has since been named the HARTSVILLE UNIVERSITY, under its patronage and control. Subsequently the co-operation of the White River conference was secured, and, at a later period, of the other Indiana conferences; but the co-operation of the Wabash and St. Joseph conferences has only been nominal. In the retired village of Hartsville, a good school has been sustained since 1849. Prudence and perseverance have marked the action of the trustees and teachers. No burthensome debt has been created; and now, on a site which overlooks a picturesque section of Indiana, a large and convenient college edifice is being erected.

In 1853, a seminary of very moderate pretensions was established at Blandinsville, McDonough Co., Illinois, under the joint patronage of the Illinois and Rock River conferences, called **BLANDINSVILLE SEMINARY**. Little progress has been made, yet, under the fostering care of the Illinois conference (the Rock River having united its interests with Western), a good school has been sustained. An academy under Christian control may, in an humble and quiet way, accomplish an excellent work.

At the session of the Iowa conference, in 1855, a board of trustees was appointed, consisting of S. Weaver, M. G. Miller, J. Miller, D. Runkle, and J. Neidig, to locate an institution of learning at a place convenient for the whole church in Iowa. The proposed institution was to be called **WESTERN COLLEGE**; and the co-operation of the Des Moines conference was solicited. At the next session of the Des Moines conference, a hearty co-operation was agreed upon, and trustees were, accordingly, appointed. In December, 1855, it was decided that the school should be located on section 34, Putnam township, Linn Co., providing a local donation of \$7000 be made. The required donation was secured.

The site selected, on the virgin prairie, is one of the most delightful in Iowa. A building was soon erected; and, on the first day of January, 1857, the school was opened. The history of the college since 1857 has been similar to that of most young institutions of the west. A good school has been sustained; labor and study have been quite successfully united; and the co-operation of nearly all the western and north-western conferences has been obtained. With prudent and energetic management the Western College promises to be a success.

In 1859, the Michigan Union College, located at Leoni, Jackson Co., Michigan, was transferred from the Michigan conference of the Wesleyan Methodist Connection, to the Michigan conference of the United Brethren in Christ. Soon after the transfer was made, a school, known as the MICHIGAN COLLEGIATE INSTITUTE, was opened by the United Brethren, which has been quite well sustained. The location, on the Michigan Central Railroad, between Jackson and Detroit, is as pleasant as could be desired. The property transferred was valued, for school purposes, at \$10,000.

Other schools have been projected—one in

Kansas and one in Oregon for example,—but it is too soon to speak of them in this volume. Indeed, our seminaries and colleges are all in their infancy; and it will require many years of labor to place them upon a firm financial basis. The fact, however, should not be overlooked, that the usefulness of colleges can not be determined by their financial strength or circumstances; and that the highest degree of efficiency is sometimes attained amid the greatest pecuniary straits. Ample endowments do not always secure the best class of students, nor the most competent professors.

## CHAPTER XXIV.

THE MISSIONARY MOVEMENT—ORGANIZATION  
AND OPERATIONS OF THE HOME, FRONTIER,  
AND FOREIGN MISSIONARY SOCIETY.

IT is a pleasing task to trace the rise of the missionary movement in our church, which, although of recent origin, has already carried the healthful waters of life to thousands of thirsty souls.

Our early German ministers were, in the fullest sense of the word, home missionaries; and better models of genuine home evangelists than some of them were, can not be found. And as soon as our German societies had obtained sufficient solidity, and ability to aid the cause outside of the German communities, operations were commenced among the English. And thus the home missionary enterprise, on a more extensive field, was inaugurated about the year 1818; and it was prosecuted with no little energy and liberality. From 1820 to 1840, the German portion of the church contributed liberally and constantly,

both means and men, to carry forward the home missionary work among the English people.

The west was debtor to the east for the greater number of its pioneer members and ministers; and also for frequent, and sometimes liberal, material aid. It must not be supposed that the fathers were destitute of the missionary spirit. Far from it. They responded to the calls made upon them, and responded liberally.

At the conference which convened at Valentine Doub's, Frederick Co., Md., in 1819, Abraham Mayer paid over to the conference \$50 in cash, as a donation from ELIZABETH SNYDER, which she desired should be distributed among the "poor itinerant preachers in the state of Ohio." Sister Snyder's name should ever be held dear by the Brethren in the west, for the generous interest which she manifested in their behalf at that early period. At the same time the sum of \$66 24 cents was paid over by the conference to the bishops, to be by them distributed among the itinerants in Ohio,—making in all \$116 24 cents of missionary aid.

A year or two later, Mr. Newcomer visited a venerable father in Israel, named

Joseph Witmer, with whom he conversed about the traveling preachers in the western country. "I read to him," says the good bishop, "several letters which I had received from the state of Ohio. This moved him to pity and compassion; and he gave me \$80 00, in cash, which he directed me to distribute among those who most needed assistance." This speaks well for Joseph Witmer.

Between 1838 and 1840, nearly all the conferences organized home missionary societies, by which means they were able to prosecute the work of home evangelization more energetically and systematically. Thus home missionary societies were formed in Muskingum and Scioto conferences in 1838; in Virginia in 1839; and in Alleghany in 1840. At the general conference which met in 1841, the subject of missions at home and in foreign lands was discussed, and a parent board of missions, as already noticed, was appointed. For some reason this board remained entirely inactive, for four years; and at the general conference of 1845 it was re-elected. Four years more of total inaction was followed by another re-election in 1849.

But the time, the set time, for a united movement of the whole church, under the

lead of a central board, was drawing near. The Lord was stirring up the people, and they could not rest. Isolated conference action, in the home field, no longer answered the wishes and the expectations of the church. Soon after the Oregon territory was opened for settlement, some United Brethren families emigrated thither, and, in letters to the Religious Telescope, pleaded with the church to send them spiritual instructors. These calls touched many hearts, and moved some to action; and among the number T. J. Conner, of the White River conference. Mr. C. suggested, through the organ of the church, the propriety of sending to the Pacific one or two missionaries, in company with a colony of laymen, who might desire to settle in the new territory. This suggestion was well received. Quite a number of families volunteered to emigrate; the board of missions, first elected in 1841, was called together to hold its first meeting; and in the spring of 1853 two missionaries, T. J. Conner and J. Kenoyer, three local preachers, and twenty-nine lay-members, set out overland for Oregon. This movement, so wise and timely in itself, exerted an excellent reflex influence upon the church.

In the autumn following the movement of the colony to Oregon, at a meeting of the Sandusky annual conference, a profound interest in the missionary cause was developed; and a committee, of which J. C. Bright was chairman, presented a report, in substance as follows:—1. That the time has fully come when the United Brethren Church should unite her whole strength in a missionary society, which shall include not only the home, but the frontier and foreign fields in the sphere of its labors. 2. That the Sandusky conference organize itself into a branch missionary society, with the prayer that the general conference may form a general society, of which each conference may be a branch. 3. That the payment of one dollar shall constitute a person a member of the society for one year; ten dollars, a life member; and fifty dollars, a life director. 4. That our brethren be entreated to exercise the most prayerful thought and careful inquiry into the wants of the nominally Christian, and, especially, heathen world, that their views may be enlarged in regard to the magnitude of the work devolving upon the Christian church, in fulfilling the commission given by our Savior on the Mount, just before his ascension. 5. That

whereas the members of the Sandusky annual conference have formed themselves into a foreign missionary society, our delegates to the ensuing general conference are instructed to pray said conference to take such measures as will create an effective foreign missionary society, in order to effect a concentrated activity throughout the whole church, so that we may confidently look forward to the time, not distant, when the church of the United Brethren in Christ shall have efficient missionaries in foreign lands.

This report was supported by stirring addresses from the presiding bishop, D. Edwards, H. G. Spayth, and others, and adopted without a dissenting vote; after which a subscription was presented, and more than \$700 were immediately pledged to the society's funds. The conference adjourned in a thoroughly awakened missionary spirit. The other conferences, which met prior to the general conference, manifested a similar spirit; and when the general conference convened in Miltonville, in May, 1853, the whole church was ripe for a general missionary movement. After a pretty thorough discussion of the question, the plan outlined in the action of the Sandusky conference was adopted with

entire unanimity. A general missionary society was organized, or to say the same thing in a plainer way, the United Brethren church was organized into a missionary society. The society is known as the "Home, Frontier, and Foreign Missionary Society of the United Brethren in Christ." Of this society J. J. Glossbrenner, senior bishop of the church, was elected President; H. Kumler, L. Davis, and D. Edwards, Vice-presidents; J. C. Bright, Corresponding Secretary; J. Kemp, jr., Treasurer; William Longstreet, D. Shuck, T. N. Sowers, J. Dodds and D. B. Crouse, Managers.

The Corresponding Secretary devoted himself to the cause with a zeal and energy which made a deep impression upon the mind of the church. Few could hear his impassioned discourses without being moved. At some public meetings \$1000, and at others \$2000 were secured; and this was not in wealthy city churches, but in small, and comparatively poor congregations. During the first year of the society's operations, \$7,541 66 in cash were paid over for missions, \$3,450 50 of which were for frontier and foreign missions exclusively. In addition to this the general secretary reported that the probable amount,

in notes and subscriptions, in the various conferences, was not less than \$15,000.

At a special meeting of the Board during the year, a mission was located in Africa, and another in Canada. At the annual meeting, a very excellent spirit prevailed. The resolutions adopted express the spirit which animated the Board and the church, at the outset of this movement.

I. Resolved, That in view of the remarkable success of our missionary agent in securing funds, and also in view of the most cordial and efficient action and operation of the different annual conferences throughout the church in promoting the missionary work, we are called upon by the great Head of the church to render thanks to the God of missions, and to consecrate ourselves anew to his service.

II. Resolved, That this missionary board will make it a primary object to give the gospel of Christ to all men in all countries in its unmixed and original purity, wholly uncorrupted by the popular sins of the age; such as Slavery, Secret Oath-bound Societies, Intemperance and Caste.

III. Resolved, That we are more than ever convinced of the obligation resting upon us as ministers of Him who said, "Go ye into all the world and preach the gospel to every creature," and also as members of the Christian Church in general, to give the gospel, the whole gospel, to the heathen abroad as well as to our fellow countrymen at home.

IV. Resolved, That we will continue to conjure our Christian brethren by all their love of that most lovely of Beings, who gave his life for the redemption of the whole human race; by all their deep sympathy for down-trodden and degraded humanity; and by every throb of the heart that beats in the direction of the good and the brave, to listen to the voice of lamentation and woe coming up from the whole continent of Africa.

V. Resolved, That in the propagation of Christianity both at home and in heathen countries, we regard the law of God as paramount to all human compacts, and as the only foundation of moral obligation.

Hence no human law can be binding upon the conscience, if it clearly comes in conflict with the law of God.

VI. Resolved, That in the opinion of this Board one of the first duties of the missionary after arriving in a heathen country, is to apply his mind to acquire a knowledge of the language or dialect of the natives, so that he may be able, as soon as possible, to speak to the people in their own tongue and without an interpreter.

VII. Resolved, That we place but little confidence in the building up of missionary schools for the purpose of teaching the heathen a foreign language and a foreign literature; yet we advise our missionaries, as soon as practicable, to erect schools for the purpose of teaching the heathen a more perfect knowledge of their own language, and the ordinary sciences pertaining to civilized life; and also by the aid of their schools let the Scriptures be given to the heathen in the language wherein they were born, as soon as possible.

VIII. Resolved, That we advise all the missionaries who may go to heathen countries under the direction of this Board, to carry out the itinerant system, as recognized in our book of discipline, so far as practicable, under the circumstances.

IX. Resolved, That while we believe it will be many years before our missions in heathen countries become self-supporting, yet we will labor to produce this result as soon as possible.

X. Resolved, That while we appreciate the power and influence of wealth, learning and genius, as instruments in the great work of converting the heathen to Christ, yet we believe that no amount of human learning and wealth, no array of talents and genius, can supply the place of an humble reliance on God, and a faithful adherence to the principles of Christianity.

XI. Resolved, That we do most earnestly and affectionately request all our ministers and members of the church to make it a regular business to pray for the success of missionaries; and particularly for those of our dear brethren who may be enduring the hardships and privations incident to a missionary life in an uncivilized country."

These resolutions breathe the right spirit, and the church may do well to recur to them frequently in years to come. Oftentimes, in the vigor and spirituality of the early life of a Christian enterprise, the sight is clearer,

and the faith stronger and more evangelical, than in maturer years, when there is more wealth, policy, routine, worldly wisdom and worldly conformity.

At this meeting W. J. Shuey was appointed to the African mission, and S. S. Snyder to Kansas. In July of the same year, Israel Sloane was appointed to the Canada mission; and in November, D. C. Kumler, and D. K. Flickinger were added to the African force. The three brethren, Shuey, Kumler and Flickinger, sailed from New York, January 23rd, 1856, and reached Africa, February 28th, 1856.

Thus was the missionary enterprise inaugurated among us. Let us now take a summary view of its progress during the first eight years of its operations. The corresponding secretary, Mr. Bright, in his quadrennial report, says:—

“The cordial manner in which the missionary cause has been received by every annual conference that I have visited, and by tho churches in the various portions of our Zion, and the intelligent and lively interest manifested, deserve especial and grateful acknowledgments. The whole church has been so nearly a unit, in this cause, and has shown such a readiness to act fully up to the light

and opportunity afforded, that we may, with the increasing light and facilities, reasonably hope that the time is near when our missionary resources will be fully developed, and successfully employed at home and abroad; and when, eye to eye, and shoulder to shoulder, with God's people of every name, we shall push on the conquests of the Cross until the whole world shall rejoicingly submit to the peaceful reign of our Redeemer and Lord. During the last four years an extensive work has been accomplished in the home field; portions of the frontier field have been surveyed, and cultivation has been commenced; and the foreign field has been visited, —a stake has been planted, and the measuring line has been stretched upon it.

"Four years since we had no organization in Oregon; now we have a small but flourishing annual conference, and a fine prospect for the growth of the church both in Oregon and Washington territories.

"In Kansas our prospects are good. The political sky is cloudy, but freedom must, in the end, prevail. We have but to follow the openings of Providence, to win many souls in Kansas.

"The Missouri mission-conference has been

able to add but little to its strength. It is situated in the midst of the border conflict, and is a light in a dark place.

"Our mission in Canada is very prosperous. The membership has been nearly doubled during the past year, and now reaches near 400.

"Nebraska, Minnesota, and Tennessee, are all promising missions. The borders of the Michigan and German mission-conferences have been enlarged. The Michigan conference has already 19 preachers, and a membership of about 1000. The German has 25 preachers, and a membership of 1200.

"Every annual conference in the church has increased in membership, and some have more than doubled their numbers."

The entire expenditure for missions during the four years, for the frontier and foreign work, was \$21,580 00, distributed as follows:—

Africa,.....	\$5,500 00
Oregon,.....	3,425 00
Kansas,.....	2,555 00
Missouri,.....	1,750 00
German conference.....	2,950 00
Michigan Mission-conference,.....	1,200 00
Minnesota,.....	400 00
Canada,.....	2,310 00
Nebraska,.....	1,500 00
 Total,.....	 \$21,580 00

The expenditures for the home work, including the amounts raised for the support of missionaries on the missions amounted to.....\$60,101 21  
Making a total expenditure for the four years of.....\$81,681 21

In 1857, D. K. Flickinger, who had just returned from Africa in consequence of failing health, was elected Corresponding Secretary of the Society; and he devoted himself to the duties of his office with all the ardor which actual experience in the foreign work is calculated to inspire. Large success attended his labors, as a soliciting agent; but a long and painful illness seemed to render his resignation necessary, a few months after the general conference. He was succeeded by Mr. Bright, his predecessor in the office, who, after nearly a year's devotion to the cause he loved so well, was in turn compelled, on account of completely-prostrated health, to resign. By this time Mr. Flickinger had so far recovered from the effects of the African climate, as to be able to resume his office; and he has since devoted himself to its duties with marked ability and success. To him, in connection with the Treasurer, Mr. J. Kemp, jr., belongs the credit of carrying the Society creditably through one of the most embarrassing financial periods which this country has ever known; and not only has the credit of the Society been sustained, but the cause has been pushed forward successfully. From the second quadrennial report

of the Society's operations we learn that during the four years ending in 1861, there were paid toward the support of the

Sherbro mission, West Africa,.....	\$7,349 67
Canada mission-conference.....	3,550 00
Michigan " "	500 00
Wisconsin " "	9,000 00
Minnesota " "	2,020 00
Nebraska " "	1,755 00
Kansas " "	2,750 00
Missouri " "	1,350 00
Tennessee " "	731 25
Parkersburg " "	873 03
German " "	3,700 00
California " "	50 00
Oregon " "	3,293 00
<hr/>	
Total paid by the board for frontier and foreign work, \$28,822 04	
During the same period there was paid for the support of missions, on the frontiers, by the missions themselves, excluding California.....	16,416 40
Paid for the support of home missions in the various self-sustaining conferences during the same period.	81,824 91
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Total for home, frontier, and foreign missions.....	\$127,063 35

These footings, when compared with the footings of Mr. Bright's report for the term ending in 1857, show an increase in the aggregate contributions of \$45,382 14.

The second quadrennial report shows a debt of only \$5,166 65. Against this the Society has the following availables:

Lands in Illinois, donated by J. C. BRIGHT, 120 acres, valued at.....	\$ 1,500 00
Lands in Illinois, bequeathed by W. H. BROWN, valued at 12,000 00	
Notes in the hands of branch treasurers.....	10,300 00
<hr/>	
Total assets.....	\$22,800 00
Assets over debt.....	\$17,633 44

Such is an outline history of the Home, Frontier, and Foreign Missionary Society, during the first eight years of its operations.

## CHAPTER XXVI.

THE FRONTIER MISSION WORK—NEW CONFERENCES—OREGON, MICHIGAN, CANADA, WISCONSIN, MISSOURI, KANSAS, MINNESOTA, GERMAN, PARKERSBURG—MISSIONS—CALIFORNIA, TENNESSEE, AND NEW ENGLAND.

IT has been already stated that in the spring of 1853 T. J. Conner and J. Kenoyer, accompanied by J. B. Lichtenthaler, M. M. Crow, R. Price, and twenty-nine lay-members, left the States for OREGON, by the overland route. The journey across the plains and mountains was accomplished in about five months. The whole company reached their destination except David Mason, a beloved father in Israel, who died on the way, in good hope of a home in heaven. His remains rest at "Barlow's Gate," near the eastern base of the Cascade mountains. Soon after the colony arrived in Oregon, a class was organized in Benton Co., and on the 20th of May, 1854, the first quarterly conference was held. Dividing the Willamette valley

into two missions, Mr. Conner commenced his work upon the southern, and Mr. Kenoyer upon the northern division. Their labors were abundantly blessed.

The general conference of 1853 recognized Oregon territory as a mission-conference district, and all the ministers in the territory assembled in annual conference on the 30th day of May, 1855. The annual conference was composed of the ministers already named, and P. C. Parker. T. J. Conner, to whom the superintendence of the mission had been committed by the board, was elected bishop *pro tem.* At the time of the organization of the conference, the missionaries had been laboring in the territory eighteen months; during which time they had introduced the church into the counties of Yam Hill, Polk, Marion, Benton, Linn, Lane, and Umpqua. The two missionaries were much aided by the local ministers.

The first annual conference divided the work into five fields of labor, the whole constituting one presiding elder's district. Such, in brief, is a history of the establishment of the United Brethren Church in Oregon. Of the progress of the work, and of many pleasing and exciting incidents connected with it, no-

tice can not be taken in this volume. Suffice it to say that the foundations of the church were laid upon the solid rock; that the workmen have been prudent, persevering, and true; and that the progress of the cause has been constant and healthful. The statistics of the conference for 1861 show eleven traveling and seven local ministers, and five hundred and seventy-three members.

Prior to 1840, some societies of United Brethren were formed in Lenewee Co., Michigan, by the Sandusky conference, and in Berrien Co., by the St. Joseph,—these counties lying adjacent to circuits and missions in Ohio and Indiana,—but up to the year 1848, no well-directed effort had been made to establish the church in the interior of the state. Prior to this time, United Brethren missionaries had found their way far beyond the Mississippi, and were already looking to Oregon as a field soon to be occupied. The reason why Michigan and other northern states, and Canada, were passed by so long, is found in the fact that United Brethren from the older sections of the church usually followed the tide of emigration which flowed through Indiana, Illinois, and Iowa. Michigan being largely settled by New York and New Eng-

land people, there were, of course, few United Brethren ministers among the emigrants, to lift up the standard, or members to call for missionaries.

In 1848 the presiding elder, who traveled the western district of Sandusky conference, encouraged a zealous young preacher to open a mission in Livingston and adjoining counties; and at the session of the Sandusky conference for 1849, a mission district, consisting of four missions, was organized. The district was traveled by Stephen Lee. The work progressed so rapidly, under the supervision of the Sandusky conference, that, in 1853, the general conference constituted the state of Michigan (excepting the portion occupied by the St. Joseph conference) a mission conference.

The first session of this conference was held near Eaton Rapids, in October, 1854. Bishop Davis presided, and the following ministers were in attendance: J. Lawrence, J. Nixon, A. Bowser, J. Martin, G. C. Fox, H. Rathbun, W. S. Titus, S. Lee, C. B. Waldo, W. L. Kennard, and G. W. Miller. The preachers were stationed as follows:—  
*Michigan District:* J. Dixon, P. E.; Lansing, A. Bowser; Pine Lake, W. L. Kennard;

Grand River, G. C. Fox; Barry, A. Barnum; Eaton, H. Rathbun; Ingham, J. Garber; Jackson, G. W. Miller; Adrian, W. S. Titus; Raisin, J. Martin; Hillsdale, Kalamazoo, and Kent missions to be supplied.

At the end of four years of self-denying labor, the young conference was placed on the list of self-supporting conferences; and in 1860 it numbered twenty-six itinerant and eleven local ministers, and sixteen hundred and twenty-two members; and it had under its control, at Leoni, a promising seminary of learning.

Some societies were formed in CANADA WEST, by Jacob Erb; a quarter of a century ago; but they were neglected, and, as a consequence, were disbanded, although some excellent members, gathered into the fold by Mr. Erb, remain unto this day. In 1853 the Sandusky conference made a small appropriation toward the support of a mission in Canada; and the following year Mr. Erb made a visit to the Province to inquire into the expediency of re-establishing a mission. On his return he reported favorably of the enterprise, whereupon the board of missions sent over Israel Sloane, of the Scioto conference, as a missionary. Other laborers from

the United States followed, and some were raised up in the Province. So well did the cause advance that in 1856 bishop Glossbrenner visited the mission, and organized an annual conference, called the Canada Mission-conference. The first session of this new conference was held at Sheffield. Five missions were recognized and supplied, and the whole field was placed under the supervision of Mr. Sloane, as presiding elder. The growth of the work has been healthful; and an excellent class of ministers has been raised up in the Province. In 1861 the conference numbered sixteen ministers, and seven hundred and three members. An open door has been placed before the United Brethren in Canada.

The United Brethren church in Wisconsin was established by missionaries from Illinois; prominent, and most beloved among whom was James Davis. The first society in the state was organized by Mr. Davis, at father Johnson's, not far from Rutland, in Dane Co. The blessing of God upon the indefatigable labors of the missionaries from Illinois resulted in the establishment of many good societies in the southern counties of the state. In 1857 the general conference set off the work in Wisconsin, constituting it a

mission-conference. This was a wise measure; and it has told very favorably upon the progress of the cause. The first Wisconsin conference met at Rutland, Dane Co., in 1858. Bishop Davis presided. The work was divided into two districts, comprising sixteen missions and four circuits, which were supplied as follows:

*East District* :—G. G. Nickey, P. E.; Rutland, S. C. Zuck; Union, S. Sutton; Monroe, J. W. Reed; Sun Prairie, W. Haskins; Whitewater, E. S. Bunce; Fon du lac, J. Nichols; Plymouth, S. Knox.

*West District* :—S. L. Eldred, P. E.; Viroqua, F. Outcalt; Crawford, R. Powell; Forest, N. Smith; Richland, G. Kite; Honey Creek, W. W. Simpkins and B. Howard; Lemmonware, D. Harrington; Blakes Prairie, E. W. Canfield; Blue River, J. Payne; Otter Creek, J. B. L. Winter; Rushacre, R. Crozier. Several missions were left to be supplied with laborers by the presiding elders.

The Lord went with the missionaries, and at the annual conference for 1860 they reported: ministers, local, eight; traveling, thirty-one; fields of labor, thirty-two; members, eighteen hundred and eighty-five. At the request of this vigorous young conference, the general conference of 1861 divided Wisconsin into two conferences. The southern portion, retaining the old name, was made a self-sustaining conference; the northern, called Fox River, was made a mission-conference.

Efforts were made in 1853 to establish the United Brethren church in south-western Missouri. Henry Kumler, jun., was sent

out, early in that year, as a pioneer missionary; and he was followed by J. Terrel. Annual conferences were held, bishop Edwards presiding, from 1854 to 1858; but soon after the work had been so well begun, the great struggle between freedom and slavery for the territory of Kansas, was commenced. The United Brethren missions were in the famous "Border," and during the years of intense excitement which followed, our infant societies made little or no progress.

The Des Moines conference inaugurated a more successful missionary movement, under more favorable auspices, in the northern part of the state; and in 1858 the ministers of that conference, who had been laboring in Missouri, assembled in annual conference at Atlanta, in Macon Co. Bishop Edwards presided. The fields of labor were named and supplied at this conference as follows: Eagleville, P. Shanklin; Putnam, J. Osborn and J. Mayfield; Chariton, G. H. Busby; St. Francisville, J. H. McVay; Newport, T. Perkins; Atlanta, W. H. Burns; Bible Grove, J. T. Timmons; St. Aubert, S. Coblenz. Two missions, the Nodaway and Marrowbone, were to be supplied by the presiding elder, Moses Michael. The growth of this conference, since

its re-organization, has been highly encouraging. The missionaries have devoted themselves to the cause with commendable zeal; and, at the conference in 1860, were able to report 1001 members in society, not including any in the south-western part of the state.

Soon after KANSAS was opened for settlement, the missionaries of the United Brethren church were sent into the territory; and through the severe and protracted struggle between freedom and slavery,—a struggle which will fill a large space in the history of our country,—they were among the most efficient evangelists. The first missionaries sent out were S. S. Snyder, of Alleghany conference, and W. A. Cardwell, of Indiana. The first annual conference convened at Prairie City, Douglas Co., in 1857, bishop Edwards presiding. The fields of labor were supplied as follows:

*Kansas district:* S. S. Snyder, P. E.; Tecumseh mission, W. A. Cardwell; Big Springs, A. M. Thornton; Lawrence, S. Kretzinger; Prairie City, J. S. Gingerich; Upper Neosho, G. Perkins; Lower Neosho, N. Bixler; Fort Scott, J. Terrel; Osawattamie, W. Huffman. Amid all the difficulties arising from the struggle for freedom, and from the late fam-

ine, the church has been steadily gaining ground; and in 1860 was able to report nine hundred and twenty-eight members in society.

In the month of October, 1856, J. W. Fullerton, formerly of the Virginia conference, commenced his labors, as a missionary of the United Brethren board, in MINNESOTA. In August of the following year Edmund Clow, of the Rock River conference, received a commission to labor in the same field. So well was the work commenced, that the general conference of 1857 recognized Minnesota as a mission-conference district; and the first session of the Minnesota conference was held at Marion, Olmstead Co., in August, 1857. Bishop Davis presided. There were present, besides the ministers already named, J. Haney, who had been sent out by the board, from the Virginia conference; and J. Merril, formerly of the Sandusky conference. At the session of this new conference (which lies almost wholly north of the United Brethren line of emigration), for 1860, nine itinerant preachers, and four hundred and ninety-one members, were reported.

In 1835, fathers Mechlin and Cramer, of the Scioto conference, by invitation of Mr. Hanby, established an appointment in a large

GERMAN settlement in south-eastern Ohio, which resulted in the organization of a good society, composed wholly of European Germans. This was the germ of a work exclusively German, which has since been developed into two German conference districts. Up to 1853 the German preachers in the west, raised up among the European Germans, were received into the English conferences; but at the general conference of that year an exclusively GERMAN CONFERENCE was formed, to embrace Ohio and the west generally. This mission-conference held its first session in 1853; and, after eight years of successful labor, a self-supporting German conference was constituted in Ohio, and a German mission-conference formed in Indiana and the north-west. There were in the German conference, at its session in 1860, fifteen traveling preachers, and twelve hundred and eighteen members.

The PARKERSBURG conference was set off from the Virginia conference in 1857. It occupies that portion of Virginia which lies west of the mountains. With but trifling assistance from the board of missions, its success has been all that could be desired. It numbered, at its last annual session, six-

teen traveling preachers, and twenty-two hundred and ten members.

In 1858 Israel Sloane, who had labored with such marked success as a pioneer in Canada, volunteered to open a mission in CALIFORNIA. Trusting wholly to the generosity of the people among whom he was to labor, and to his own means, for support, he entered upon the work, and labored with so much success, that, in 1861 the general conference recognized California as a mission-conference district. Mr. Sloane reported recently, in the new work, three or four fields of labor, all of which were supplied, and a number of good societies. The spirit of enterprise which has characterized Mr. S. in the establishment of this mission, is worthy of all praise.

In 1856 John Reubush, of the Virginia conference, was sent into eastern Tennessee, to open a mission. He was kindly received by the people, and his labors were crowned by the conversion of many souls. He succeeded in forming a good circuit, and erecting one or more houses of worship, when the war for the Union rendered a suspension of his labors necessary.

In 1857 the Sandusky conference projected

a mission in New England. S. Lindsay and L. Moore were the first missionaries employed in this work. They commenced their labors in Massachusetts. The Lord went with them, and with those subsequently sent; and so well was the work sustained, that in 1861 a Massachusetts mission-conference was formed. Prior to the establishment of the conference, the New England mission was supported and supplied with laborers wholly by the Sandusky conference.

We have only glanced at the rapidly-expanding frontier field, a minute history of which would fill a volume; but we have seen sufficient to convince us that the last decade has been a period of very successful frontier missionary work in the United Brethren church.

## CHAPTER XXVII.

## THE LATE QUADRENNIAL CONFERENCES—WATER BAPTISM—DEPRAVITY QUESTION—IMPEACHMENT CASE—STATE OF THE CHURCH.

OF the late general conferences,—tenth, eleventh, twelfth, and thirteenth,—a detailed notice can not be given in this volume. Aside from the ordinary routine of work, devolving upon the chief ecclesiastical assembly of a church, little was done by the general conference of 1849.\* One act, however,

\* The conference districts were represented as follows: *Pennsylvania*, J. Erb, G. Miller, and J. Fohl; *East Pennsylvania*, C. Pefley, . Roop, and D. Gingerich; *Virginia*, H. Burtner, J. Bechtel, and J. Markwood; *Alleghany*, J. B. Resler, J. R. Sitman, W. Beighel; *Muskingum*, S. C. Steward, A. S. Wade, and J. Todd; *Scioto*, J. Montgomery, D. Edwards, and M. Ambrose; *Sandusky*, A. Spracklin, H. G. Spayth, and J. C. Bright; *Miami*, W. R. Rhinehart, W. Davis, H. Kumler, jr.; *Indiana*, H. Bonebrake, L. S. Chittenden, J. Lopp; *Illinois*, J. Terrel; *Wabash*, J. Hoobler, J. P. Shuey, and J. Griffith; *White River*, D. Stover, W. W. Richardson, C. W. Witt; *St. Joseph*, J. Thomas, J. M. Hershey, E. and H. Lamb.

*Elections.* W. Hanby, Editor of *Religious Telescope*; D. Strickler, Editor of "Busy Martha"; N. Altman, Publishing Agent; J. J. Glossbrenner, J. Erb, and D. Edwards, bishops; the Trustees of the Printing Establishment were re-elected.

deserves a little attention. The rule on secret societies was changed, with a view to make it more effective. Prior to 1849 some new secret orders had arisen, and among them the Sons of Temperance, an order which, by its devotion to the noblest of causes, appealed with almost resistless effect to the popular heart; and yet, unfortunately for the great cause in which it was enlisted, the hateful serpent of secrecy was coiled up in its very heart. Many of the United Brethren in Christ were placed in a strait. They did not wish to give any countenance to the defenseless principles upon which secret combinations are founded, nor, on the other hand, to oppose, or even *appear* to oppose the blessed cause of temperance; and as the rule in the discipline specified Freemasonry only, a few of them overlooking the Constitution which prohibits connection with any and every secret combination, joined the new order, and claimed that in so doing they violated no rule of discipline. The subject came before the general conference, was thoroughly discussed, and with but two dissenting votes the following new chapter was inserted in the Discipline, in the place of the old chapter adopted in 1829:\*

\* See page 191.

"Freemasonry, in every sense of the word, shall be totally prohibited, and there shall be no connection with secret combinations; (a secret combination is one whose initiatory ceremony or bond of union is a secret); and any member found connected with such society, shall be affectionately admonished by the preacher in charge, twice or thrice, and if such member does not desist in a reasonable time, he shall be notified to appear before the tribunal to which he is amenable; and if he still refuses to desist, he shall be expelled from the Church."

The eleventh general conference, which convened in Miltonville, O., in 1853,\* is marked by the vigorous progressive spirit which characterized all its proceedings. The missionary and publishing interests of the church received especial attention. As noticed elsewhere, the Home, Frontier, and Foreign Missionary Society was organized; and a healthful aggressive spirit breathed into every department of the missionary enterprise. The Printing Establishment was removed from Circleville to Dayton, Ohio, and measures were adopted, looking toward an expansion of the field of its operations. These interests have, already,

\* The conference districts were represented as follows: *Pennsylvania*, J. Russel, A. Owen, J. C. Smith; *East Pennsylvania*, S. Dresback, S. Vonneida, J. A. Sand; *Miami*, H. Kumler, jr., J. Hill, J. Coons; *Virginia*, J. Markwood, J. Bachtel, G. B. Rinal; *Scioto*, J. Montgomery, H. Jones, M. Ambrose; *Alleghany*, J. B. Resler, S. S. Snyder, I. Potter; *White River*, J. T. Vardaman, D. Stover, W. W. Richardson; *Iowa*, F. R. S. Byrd, A. A. Sellers; *Muskingum*, S. Weaver, E. Slutts, C. Carter; *Sandusky*, J. Lawrence, J. C. Bright, A. Biddle; *Illinois*, J. A. Kenoyer, J. Terrel; *Wabash*, J. Griffith, A. Wimsett, J. P. Shuey; *St Joseph*, J. B. Slight, J. Fetherhuff, J. Surran, *Indiana*, J. Lopp, L. S. Chittenden, D. Shuck.

received attention in this history; and we need only refer to them now. One matter, however, relating to the delicate question of water-baptism, must be noticed. At an early period in the conference, a resolution was introduced by Mr. Kumler, which, in the estimation of some of the members of the conference, leaned a little to the Pedo-Baptist side of the question; and a brisk, though good-natured, debate sprang up. Happily, however, before the question was pressed to a vote, bishop Glossbrenner offered the following substitute to Mr. Kumler's resolution: "Resolved, that in the opinion of this conference it is contrary to the spirit of the United Brethren church for a minister to speak lightly, either publicly or privately, of any form of baptism practiced by his brethren." This resolution, which breathes the spirit of Christianity, and is in entire harmony with the discipline of the United Brethren in Christ, was heartily endorsed by the conference. Good sense and good Christianity, alike forbid the endorsement of the extreme views entertained either by the Baptists or the Pedo-Baptists. Of another subject, which occupied some attention in the ninth, eleventh, and twelfth quadrennial conferences, a passing notice must be given.

United Brethren, in all periods of their history, have been remarkably free from doctrinal controversies; and hence they have produced few theological works, have been entirely free from schisms, and their time and means have been devoted to the diffusion of experimental and practical religion. Yet they have not *entirely* escaped what Mr. Beecher has very well denominated "the conflict of ages." As early as 1834, the subject of depravity was occasionally discussed in the columns of the Religious Telescope; but it was not until about the year 1845 that any considerable attention was called to it. At the general conference for that year, a motion was made to strike out the word "depravity" from the question asked of candidates for the ministry, beginning, "What is your knowledge of faith," etc. This motion was not sustained. After this little brush, for such it was, the subject was allowed to slumber until 1853. Into the general conference of that year, a motion was introduced by Mr. Potter, to strike out the word "depravity" in the question already referred to, and to place in the list of questions to candidates, the following new question: "Do you believe in the doctrine of natural, hered-

itary, total depravity, as held by our church?" This proposition called forth quite a lengthy and exciting discussion, after which Mr. P.'s question, modified to read thus: "Do you believe in the doctrine of natural, hereditary, complete depravity?" was adopted, and inserted in the discipline, accompanied by the following explanation, offered by bishop Glossbrenner, and placed in a foot note. "1. By depravity is meant, not guilt, nor liability to punishment, but the absence of holiness, which unfits man for heaven. 2. By natural, it is meant that man is born with this absence of holiness. 3. By hereditary, is meant that this unholy state is inherited from Adam. 4. By total or complete, is not meant that a man or a child can not become more unholy; or that he is irrecoverably unholy; nor that he is a mass of corruption; but that this absence of holiness must be predicated of all the faculties and powers of the soul."

This action did not give very general satisfaction, especially in some portions of the west, and a brisk theological skirmish was kept up, in many places, during the four years which intervened between the general conferences of 1853 and 1857; and, when the last-named conference convened, preparations

were made, on both sides, for a pitched battle. Fortunately, the piety and good sense of the conference enabled them to adopt, by a unanimous vote, a substitute for the question of 1853, which has been entirely satisfactory to the church, and which put an end at once,—it is hoped for all time to come,—to controversy on this confessedly difficult question, in the United Brethren church. The question, as adopted by the conference, and as it now stands in the discipline, reads thus: “Do you believe that man, abstract of the grace of our Lord Jesus Christ, is fallen from original righteousness, and is not only entirely destitute of holiness, but is inclined to evil, and only evil, and that continually; and that, except a man be born again he can not see the kingdom of God?”

The thirteenth general conference assembled at Westerville, O., in 1861, at the opening of the great war for the Union. It was remarkable for the unity which characterized all its proceedings. Some changes were made in the discipline, one of which provides that ministers or members of the church, who violate the rule in relation to secret societies shall be dealt with as in other cases of immorality; and a case of impeachment

of an annual conference,—the first in the history of the church,—was tried. That it may be properly understood, a few facts must be stated.

Just before the Sandusky conference met to hold her annual session for 1857, it was rumored that some ministers of that body were Freemasons. That such might be detected, if in the conference, by resolution each member was asked, publicly, on his examination,—“Are you a member of any secret society?” To this question every member of the conference present answered in the negative. However, soon after the rise of the conference it was ascertained that several of the itinerant ministers of the conference were Freemasons! This intelligence produced a painful sensation in the conference, and throughout the church.

At the succeeding annual conference, the ministers implicated were called to account, and they all admitted that they had joined the Freemasons. As the question of guilt was settled, upon the acknowledgment of the parties implicated, the conference adopted the following paper, as a guide in the disposition of the cases before it:

This conference learns with deep regret that several of its members have, within a recent period, and in plain violation of our discipline

and the Holy Scriptures, become Freemasons. This gives us unmingled pain ; and the report of this defection in the ministry of this conference has occasioned much uneasiness throughout the church, tending greatly to destroy confidence in the integrity of our ministry. We are more than ever convinced of the evils of secret societies—of their utter incompatibility with the principles of our church, and with vital Christianity; and we are determined, by the help of God, kindly and humbly, but firmly and boldly, to enforce our discipline in relation to all secret combinations, in this conference, and in all the churches committed to our care.

As it respects the ministers of our conference who have become Freemasons, our condemnation of what they have done—we say it in sorrow and in love—is unqualified. We can find no apology for it. The fact that they had committed unto them, by their brethren, important trusts and responsibilities, heightens the offense. It can not be too much deplored that watchmen, set for the defense of the church, should be the first to betray it into the hands of its enemies. A pure, truthful, and reliable ministry is essential to the safety and prosperity of Zion.

But it is not in our hearts to deal harshly with our brethren; and, in case they can give satisfaction to this conference, such as the gospel requires, we are ready to receive it as the same gospel directs. In order that we may arrive at a just and satisfactory conclusion, we adopt, as a rule to be applied to all the cases in question before us, the following :

These brethren implicated, who frankly confess that they have committed a grievous wrong against the church, and against God, by becoming Freemasons, and that they are heartily sorry for that wrong, and who promise that they will have no connection with Freemasonry, neither giving nor answering its signs, or grips, or pass-words, entering its lodges, or in any way avail themselves of its benefits, directly or indirectly, and who assure the conference that they do now heartily endorse our discipline on secrecy, and will honestly observe it, and enforce it in their administration, and support it by their influence, shall be forgiven—received to our hearts as brethren, and commended to the confidence and love of the church.

Before the conference closed, all the ministers implicated complied with the requirements of this paper, were forgiven, and

appointed, as usual, to fields of labor. Subsequently, however, dissatisfaction was expressed with the action of the conference, and, as a result, an impeachment of the conference was instituted. It is needless to say that the action of the conference was sustained by the general conference.

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#### STATE OF THE CHURCH.

The reader will indulge a few concluding thoughts on the present state of the church. In their quadrennial address to the general conference of 1861, the superintendents, who have the means of obtaining the most exact and thorough information on the subject, say: "On reviewing the labors of the past four years, we are happy to state that the Lord has been with us. Our progress has been steady and general. Peace prevails throughout the church. Our ministers and members manifest a disposition to 'walk by the same rule, and mind the same thing,' and thus maintain the unity of the Spirit in the bonds of peace." The following facts, selected from the annual conference charts, will exhibit, to

some extent, the progress made within the last four years. We have now

Preaching places,	- - - -	5,204
Classes,	- - - -	3,901
Sabbath-schools,	- - - -	1,534
Meeting-houses,	- - - -	1,049
Itinerant preachers,	- - - -	725
Local preachers,	- - - -	640
Members,	- - - -	94,453

A comparison of these statistics with those of 1857, shows a gain in four years, of preaching places, 1,313; classes, 1,285; members, 33,054; itinerant preachers, 226; local preachers, 223; meeting-houses, 276; Sabbath-schools, 525. These facts indicate a very rapid and healthful growth.

Again, a comparison of the statistics of 1860-'61, with those of 1850-'51, indicates the same fact. It is only necessary to state that the whole number of members in the church in 1850-'51, scarcely reached 40,000. In 1860-'61, the number, as already seen, is 94,453, showing a gain, during the decade of 54,453. For some statistical details the reader is referred to the table at the end of this volume.

The United Brethren in Christ are still a humble, and zealous people. Their houses

of worship are plain and substantial. No minister in the church, as far as the author is informed, has fallen into the prevalent practice of reading his sermons; and the practice would hardly be tolerated in any congregation. United Brethren ministers are generally well-informed men, called from the field or the workshop. They are good extemporaneous speakers, industrious, not unwilling to labor with their hands when duty requires it, and successful evangelists.

Choirs have not been established in any congregation; and the general conference of 1861, without a dissenting vote, adopted a resolution, prohibiting their introduction. Organs, or other instruments of music, would not be tolerated in the public worship of God. In their assemblies the men and women usually sit apart; and all join in singing with the Spirit, if not always with the understanding also.

That the Christian church is composed only of those who have been born again, and now live by faith on the Son of God, is a universal conviction. Any one who attends their love-feast meetings, or listens to their prayers and sermons, or witnesses their labors with seekers of religion at the mourner's bench

or anxious seat, will be convinced of this fact. THE LIFE OF GOD IN THE SOUL is still the great thought with the United Brethren in Christ.

At the close of the general conference of 1861, one of the bishops said: "The fact has been developed here, that on all important questions,—on *all great moral questions, this church is a unit.* Toward this perfect unity, the tendency has been constant for the last ten years. In this God has a purpose. We are, perhaps, yet in the school. Let us walk humbly and softly before God. Let us beware lest the vessel be marred in the hands of the potter. God has had a purpose in raising up this people, but there is danger that the vessel be marred. Let us be watchful."

"O may we ever walk in him,  
And nothing know beside;  
Nothing desire, nothing esteem,  
But Jesus crucified."

## SOME STATISTICS FOR 1860-'61.

## Conference Districts.

	Sabbath-schools.	Meeting-houses.	Local preachers.	Tinerner preachers.	Members.		
Preaching places:	Classes.						
Alleghany.....	228	181	5,725	33	20	61	70
Auglaize.....	202	180	3,958	23	24	58	80
California.....	20	6	75	2			
Canada.....	50	33	703	10	7	6	14
East Pennsylvania.....	249	173	4,555	28	39	64	53
Erie.....	322	246	4,075	58	21	48	83
Des Moines*	309	218	4,393	30	42	3	51
German.....	130	100	1,218	19	11	26	26
Illinois.....	215	171	4,169	30	37	18	79
Indiana.....	203	158	4,958	26	38	48	52
Iowa.....	180	129	2,605	33	30	10	51
Kansas.....	95	50	928	12	10	4	34
Kentucky.....	20	12	400	1	1	8	
Lower Wabash.....	221	146	3,745	26	18	24	33
Miami.....	100	111	3,995	25	41	70	68
Michigan.....	176	122	1,622	26	14	5	67
Minnesota.....	51	43	491	10			11
Missouri.....	80	58	1,001	8	6		
Muskingum.....	131	106	3,248	26	19	60	68
Nebraska.....	16	8	146	2	1		4
Massachusetts.....	20	16	100	4		1	6
Oregon.....	48	27	565	8	9	1	8
Parkersburg.....	128	90	2,210	14	9	23	25
Pennsylvania.....	188	114	5,114	30	27	61	49
Rock River.....	169	99	1,893	26	13	12	48
Sandusky.....	376	313	7,559	58	53	118	158
Scioto.....	298	259	6,944	36	33	137	126
St. Joseph.....	241	175	4,095	30	31	38	62
Tennessee (mission).....	8	6	120	1	1	1	2
Upper Wabash.....	202	144	3,694	20	27	32	46
Virginia.....	153	116	3,354	16	24	57	50
White River.....	167	139	4,197	23	25	50	50
Wisconsin.....	203	162	1,885	30	9	5	61

\* For 1859.

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